

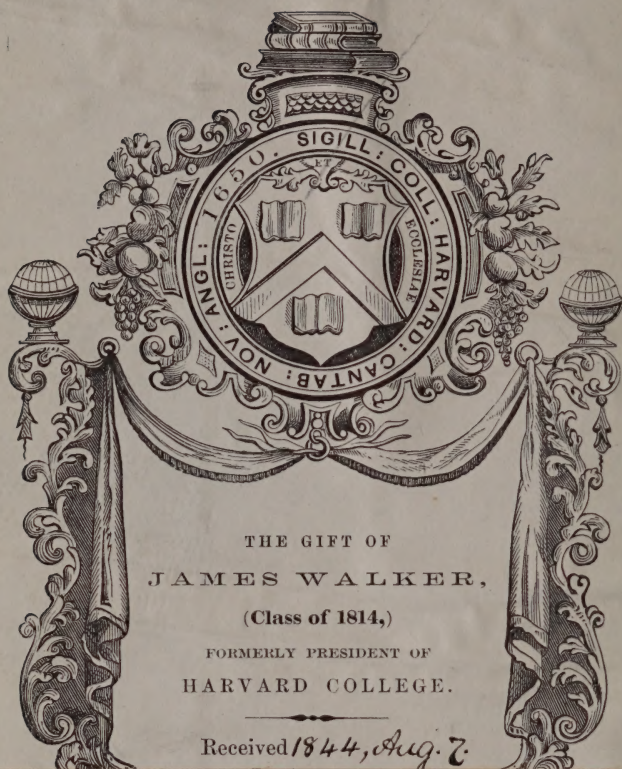
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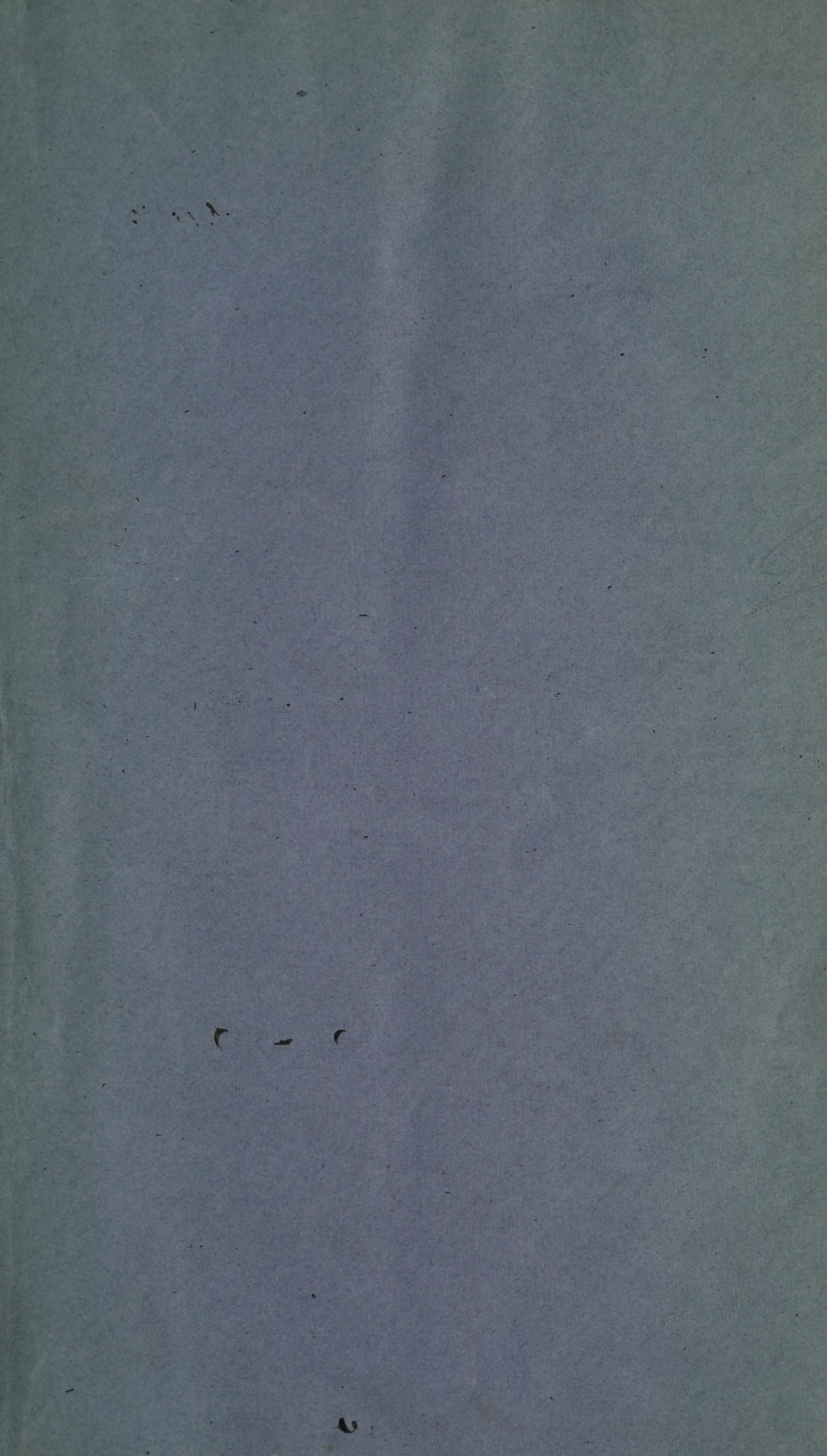
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W. W. Whitcomb, Esq.
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ADDRESS

DELIVERED ON THE

CENTENNIAL ANNIVERSARY

OF

ST. JOHN'S LODGE, NO. I.

AT

PORTSMOUTH, N. H.

JUNE 24, 1836.

BY CHARLES W. MOORE,

G. SECRETARY OF THE GRAND LODGE OF MASSACHUSETTS.

"The Masonic is a Society whose liberal principles are founded on the immutable laws of *Truth and Justice*."
—*Washington*.

"I have ever felt it my duty to support and encourage its principles and practice, because it powerfully develops all social and benevolent affections—because it mitigates without, and annihilates within, the virulence of political and theological controversy—because it affords the only neutral ground on which all ranks and classes can meet in perfect equality, and associate without degradation or mortification, whether for purposes of moral instruction or of social intercourse." —*Speech of Lord Durham, Prov. Grand Master, under the Duke of Sussex, in 1834.*

BOSTON:

TUTTLE, WEEKS AND DENNETT.

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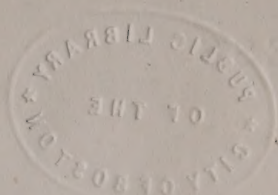
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BOSTON:
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1836.



193.767
Mar. 2, 1876

PORTSMOUTH, N. H. JUNE 24, A. L. 1836.

R. W. BROTHER — The undersigned (a committee appointed for the purpose,) most respectfully request for the press, a copy of the very excellent and valuable address delivered by you this day, before the members of the Masonic Fraternity, assembled to celebrate the One Hundredth Anniversary of the establishment of St John's Lodge, No. I.

In performing the duty assigned us, permit us to tender you our sincere wishes for your prosperity and happiness, and believe us to be

Yours, in the sacred bonds of Fraternal Affection,

JOHN CHRISTIE,
ROBERT SMITH, } COMMITTEE.
NEHEMIAH MOSES, }

CHARLES W. MOORE, Esq.

CHARLESTOWN, MASS. JUNE 27, 1836.

BRETHREN — In compliance with your request, I have furnished, for publication, a copy of the Address delivered by me at Portsmouth, N. H. on the 24th instant.

I thank you for the obliging terms in which you have been pleased to communicate the request, and for the kind expressions of your personal regards.

Respectfully and Fraternally, yours,

CHARLES W. MOORE.

MESSRS. JOHN CHRISTIE,
ROBERT SMITH, } COMMITTEE.
NEHEMIAH MOSES, }



A D D R E S S .

IN the primitive ages of the Masonic Institution, Lodges, or regular convocations of Freemasons, were dedicated to the renowned Jewish monarch, Solomon. The Jewish Masons in Holland, and other parts of Europe, still continue to observe this custom of their fathers. At what precise period Lodges began to be otherwise dedicated, it is now difficult to determine. It is presumable, however, that it occurred after the advent of our Saviour, and the partial establishment of his religion:—When the sublime principles he taught had been widely diffused;—when the successors of that little band of Christians, who had accompanied him in his holy journeyings, were encountering tortures and martyrdom, for their Master's sake,—*then*, it is conjectured, that the Christian Masons, who had withdrawn themselves from the society of their Jewish brethren, sought for a Patron from among those of their own faith, to whom they might dedicate their Lodges. They found one in St John the Baptist, who to them was “a burning and a shining light.” His integrity and zeal—his labors for human happiness—his fidelity to his principles—his efforts to

impart moral and religious instruction—to encourage the virtuous and reclaim the wicked, were all, strictly, Masonic attributes and duties. And we cannot too much admire the wisdom of our ancient brethren, in making choice of this distinguished luminary as the guiding star of the future life and conduct of the Fraternity.

At this early stage of our history, Lodges were also dedicated to St John the Evangelist: and in all Christian countries it has been usual for Masons to assemble, either on the 27th of December, or the 24th of June, in honor of the nativity of one or the other of these exemplars of religion, virtue, and truth.⁽¹⁾ It is this consideration that has induced the brethren, under whose auspices we are here met, to select the natal day of St John the Baptist, as an appropriate occasion to commemorate the Centennial Anniversary of their Lodge.

One hundred years have completed their eventful series since the first organization of a Masonic Lodge in the then Province of New Hampshire. In closing a period of time in itself so extensive, and, in its associations so interesting to the Masonic Brotherhood in this place, we may be permitted to signalize the epoch by generous and fraternal congratulations; by retrospective views of the history of our Institution; and by such reflections as may tend to confirm its claim to our attachment and veneration.

At what time Freemasonry was first introduced

¹See Note 1, in the Appendix.

into this country, may never be satisfactorily ascertained.

It is generally admitted that America was originally peopled from the old continent; but by whom, and at what period, are questions on which scholars of the greatest research are not agreed. Many, judging from the similarity of some religious rites, have conjectured that it was peopled by the Ten Tribes at the dispersion of Israel; others, that it was colonized by the wandering Tribes of Japheth; still others conjecture that it was settled by the Carthagenians, some of whose ships, attempting to reach the Cape de Verd Islands, were driven by the trade winds to the coast of America;⁽²⁾ others, again, that tribes of the Tartar race passed over Behring's Straits to the North West Coast of America.

But from whatever people the Americans may have descended, or in whatever manner this vast continent was originally furnished with human beings, it is certain that those who inhabited it at the time of the discovery of Columbus, possessed a SYSTEM OF MYSTERIES, which they applied to the purposes of religious worship. And it is impossible to read the early history of the Peruvians, without being impressed with the strong analogy which some of their ceremonies bore to the rites practised by the idolatrous Israelites, when "the fury of the Lord was ready to be poured out upon them."*

Equally certain is it, that if we place reliance upon the enduring testimony of those ruins discov-

* Oliver's Hist. Initi.

ed, even in our days, on this continent, especially in Mexico and South America; ruins, indicating the existence of great cities and fortifications, we must believe that it was, at a remote period, inhabited by a race who had made great advances in the mechanical arts of civilization. Whether that race was invaded by ferocious tribes who crossed from the North of Asia and drove their more cultivated opponents to the South, must be a matter of conjecture. But, as I have before suggested, that something resembling speculative Masonry existed among all, whether there were one or two races, cannot be doubted by him who has sufficient patience to inquire. It is not improbable that the civilization of middle Asia was, at a very early period, spread over the most inhabitable portion of North America; that some of the emigrants extended their travels to Mexico and South America; and, in consequence of the climate being better adapted to their former habits, multiplied and flourished to a far greater extent than their brethren who took possession of the North. These last might, in after times, have been overpowered, as Southern Europe once was, by hordes of fierce barbarians from the extreme North, who, after subduing the previous inhabitants, and destroying, in the mere wantonness of conquest, many of their towns and public works, amalgamated with them, receiving a small portion of their cultivation in return for nomadic habits and unequalled ferocity. If we admit that events similar to these occurred, we have little difficulty in explaining why traces of Freemasonry are discover-

able as well in the ruthless tribes of North America, as among the more gentle and polished people of the great nations of the South.

When some of the largest of the tribes were first visited by Europeans, it was found that they entertained, not only very rational ideas in respect to religion, but that their political institutions were predicated on principles closely approximating to those of civilization.* They are represented to have been in possession of many Masonic symbols and ceremonies. They had among them private associations, which have been thought to bear a strong resemblance to our Masonic Lodges.† Their rules of government, and admission of members, are said to have been nearly the same. They had different degrees in the order, — and the ceremonies of initiation, and the manner of passing from one degree to another, were such as to leave no doubt that the association was of European or Asiatic origin.

It has been contended that these tribes, or nations, derived their knowledge, in these particulars, from a colony of Welsh adventurers, who are reputed to have settled on this continent three hundred and twentytwo years before the arrival of Columbus. But the Welsh at that time were more barbarous than the Mexicans themselves.⁽³⁾ And how could a handful of ignorant mountaineers, understanding no language but the imperfect jargon of their own little principality, influence, in the period of three centuries, an immense, and hitherto

* Robertson's America. † Religious Ceremonies of various Nations.

unknown continent? Besides, a similar association is said to exist at the present time among the Iroquois Indians, who have never been suspected to be of Welsh extraction. This fact is derived from a late illustrious brother of New York,* to whom it was communicated by a respectable Indian preacher, who received the signs of the mystery from a Menonie chief. The institution, therefore, probably exists among the Menonies as well as other Indians. The members are few and select. Among the Iroquois, the society consists of five Oneidas, two Cayugas, two St Regis, and six Senecas.

From all these circumstances, it has been conjectured that Freemasonry existed on this continent prior to its discovery and settlement by Europeans.

If the Americans derived their origin from the Carthagenians, or from any portion of the Ten Tribes after the dispersion of Israel, the presumption that they brought the secret mysteries of Freemasonry with them is, by no means, irrational: inasmuch as our forms, ceremonies, and traditions, furnish satisfactory evidence that, if Freemasonry did not originate at the erection of Solomon's Temple, it then received many of its present distinguishing characteristics. The Carthagenian empire was founded, and the dispersion of Israel took place, about seven hundred years before the Christian era; or about three centuries after the building of the Temple. It is therefore not impossible—I do not say that it is probable—that Freemasonry may

* De Witt Clinton.

have been introduced into this continent through one of these channels. Some learned men have suggested that the postdiluvian earth was originally one continent; and that America was peopled from Central Asia before the dismemberment of the two hemispheres: and that the wanderers brought with them, over dry land, the manners, arts, arms, and civilization of Central Asia.⁽⁴⁾

These speculations are rather matters of curiosity than of real importance. They properly belong to the antiquary; but are somewhat connected with our own history.

Previous to the year 1717, there were no *chartered* Masonic Lodges in America. We have therefore no available records of Masonic proceedings in the Provinces, until subsequent to that date. Hence the history of our Institution, from the landing of the Father Pilgrims on the Rock of Plymouth, in 1620, to the organization of St John's Grand Lodge at Boston, in 1733, is little more than a blank. Antecedent to that event, the brethren usually met in small parties at each other's lodgings. When the requisite number were assembled, they were authorized, by the ancient Constitutions and usages of the Craft, to transact all business that regular Lodges are now empowered to do by their charters. Lodges were also attached to the British armies, both before and after that period. They were called travelling Lodges. They are at present common to the armies of Europe and the East; and are productive of wholesome effects. Their tendency is to strengthen the bonds of friendship,

and to diffuse among the officers and privates a spirit of charity, fraternal kindness, and subordination. This is beautifully illustrated by an event of our revolutionary war. After having routed a detachment of the British army, the Constitution and regalia of a Lodge fell into the hands of the American General PARSONS.* Actuated by the genuine principles of Masonry, he immediately returned them to the British commander, with a note in the following words :

“ When the ambition of monarchs, or the jarring interests of States, call forth their subjects to war, we, as Masons, are disarmed of that resentment which stimulates to indiscriminate desolation; and however our political sentiments may impel us in the public dispute, we are still brethren; and, *our professional duties apart*, ought to promote the happiness and advance the welfare of each other. Accept, therefore, at the hands of a brother, the Constitution of the Lodge ‘Unity, No. 18,’ held in the 17th British regiment, which your late misfortunes have put it in my power to restore to you.”

It appears from the London “Freemason’s Quarterly Review,” for July, 1834, that the Records of Lodge No. 227, of the Registry of the Grand Lodge of Ireland, held in the distinguished 46th regiment, furnish the following interesting facts:—That, “*During the services of this regiment in America, GENERAL WASHINGTON was initiated into Masonry in their*

* I give this anecdote on the authority of the very intelligent and accurate brother, JAMES MILNOR, Esq. Past Grand Master of the Grand Lodge of Pennsylvania.

Lodge. Well can we imagine the gush of holy feeling with which his benevolent mind, so deeply imbued with the love of his fellow creatures, received the sublime tenets of our Order. That the impression was of a highly wrought character, his after conduct proved; for when war broke out between the States and the Mother Country, and he became divided from the brothers of his adoption; in feeling, in communion of soul, he was their brother still. The Masonic chest of the 46th, by the chance of war, fell into the hands of the Americans: they reported the circumstance to Gen. WASHINGTON, who embraced the opportunity of testifying his estimation of Masonry in the most marked and gratifying manner; by directing that a guard of honor, under the command of a distinguished officer, should take charge of the chest, with many articles of value belonging to the 46th, and return them to the regiment. The surprise, the feeling of both officers and men may be imagined, when they perceived the flag of truce that announced this elegant compliment from their noble opponent, but still more noble brother. It was a scene of moral beauty; a triumphant vindication of the purity of Masonic principles. The guard of honor with their flutes playing a sacred march—the chest containing the constitution and implements of the Craft borne aloft, like another ark of the covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that with presented arms and colors hailed the glorious act by cheers, which the

sentiment rendered sacred as the hallelujahs of an angel's song."⁽⁵⁾

There were Lodges, likewise, in the American army.⁽⁶⁾ In the campaign of 1779, the Commander in Chief sent forces under General SULLIVAN, a son of New Hampshire and a worthy Mason, into what was then called the Susquehanna country, to stop Indian ravages. The different detachments of those forces formed a junction at Tioga Point. While there, Colonel PROCTOR, of the Artillery, obtained, from the Grand Lodge of Pennsylvania, a warrant to hold in the camp a movable Lodge of Freemasons. During the campaign, this Lodge was opened almost every evening in the encampment. At Tioga two tents were connected for its accommodation. On clearing away the rubbish and leaves from the spot where these tents were to be pitched, which had, apparently, been gathering there for centuries, the workmen found an old IRON SQUARE, very much decayed, but still strong enough for the use of the Lodge; and it was so appropriated during the remainder of the expedition. What is particularly remarkable in this circumstance is, that the country was a perfect wilderness. It was not known that the foot of the white man had ever previously ventured so far into the home of the savage.⁽⁷⁾

I will venture to cite one other anecdote as indicative of the character of these movable Lodges. It is, I believe, a well authenticated fact that, the presiding officer of the Lodge which held its meetings in that division of the army, which was under

the immediate command of General WASHINGTON, was a common soldier; and that the “*Father of his Country*,” influenced by the fundamental principles of Freemasonry, cheerfully submitted to serve under him in the capacity of a private member. To the ingenuous mind, this simple fact speaks more than volumes could speak for our Institution. No man can doubt the patriotism and republicanism of WASHINGTON. To his moral character we are not less indebted for the establishment of this magnificent Republic, than to the more brilliant achievements of his victorious sword. That man—that GREAT MASON—whom all other great men approach *proximo longo intervallo*—at a great distance,—sat as an humble brother, in a Military Lodge, with an obscure Sergeant for his Right Worshipful Master, when he was as much the Dictator of this country as Cæsar was of Rome.

Before we take up the written history of our Institution in America, it will be convenient for us to refer to some of the proceedings of our Brethren in England.

The first Grand Lodge of England was formed at York, A. D. 926,⁽⁸⁾ and there is at the present time a Grand Lodge of Masons in that city who trace their origin to that period. The city of York, therefore, justly claims to be the original seat of Masonic government in that country; and we find that the presiding officer of this Grand Lodge continued to exercise exclusive jurisdiction over the Fraternity in England, until the year 1567, when Sir Thomas Gresham, the munificent donor of the

Royal Exchange to the city of London, was appointed Grand Master for the Southern part of the kingdom. It is to be observed, however, that no other Grand Lodge was instituted until the accession of George I. At that time, in consequence of the age and infirmities of Sir Christopher Wren, the celebrated Architect, then Grand Master, Masonry in the South of England had fallen into decay; the number of the Lodges had decreased, and "the annual festivals were entirely neglected." The Masons in London and its environs, therefore resolved to organize themselves under a new Grand Master, and to revive the communications and annual festivals of the Society. With this view, the four surviving Lodges, with "some other old Brethren," met at the Apple Tree Tavern, in 1717, "and, having voted the oldest Master Mason then present, into the chair, constituted themselves a Grand Lodge pro tempore, in due form." It was then resolved to "revive the quarterly communications of the Fraternity, and to hold the next annual assembly and feast on the 24th of June, at the Goose and Gridiron Tavern, (in compliment to the oldest Lodge, which then met there,) for the purpose of electing a Grand Master. Accordingly, on St John the Baptist's day, 1717, the assembly and feast were held at that house, when the oldest Master Mason, (the Master of a Lodge,) having taken the chair, a list of proper candidates for the office of Grand Master was produced, and the names being separately proposed, the Brethren, by a great majority of votes, elected Mr Anthony Sayer, Grand

Master of Masons for the ensuing year. He was forthwith invested by the said oldest Master; installed by the Master of the oldest Lodge, and duly congratulated by the assembly."

I have referred to these occurrences with some minuteness, for the purpose of noticing one of the many scandalous accusations which the political agitators of the present day have preferred against the Masonic Fraternity in this country,—that of practising a fraud upon the public, by claiming for their Institution an antiquity to which it is not entitled. "Freemasonry," say these persecutors, "originated at the Apple Tree Tavern, in the city of London, in the year 1717." We have seen that it did not originate there.

Without stopping to discuss the matter with critical nicety, I will attempt to prove that our Institution has just claims to at least a much higher antiquity than that thus ascribed to it. And in order that my proofs may not be objected to as coming from Masonic, and therefore partial sources, I shall, at the outset, offer the testimony of one of the most powerful writers who ever arrayed themselves in opposition to Freemasonry in any part of the world. I refer to Professor John Robison, Secretary to the Royal Society of Edinburgh, and author of "Proofs of a Conspiracy against all the Religions and Governments of Europe."

"The Dionysians of Asia Minor," says the learned Professor, "were undoubtedly an association of architects and engineers, who had the exclusive privilege of building temples, stadia and theatres,

under the mysterious tutelage of Bacchus, and distinguished from the uninitiated or profane inhabitants, by the science which they possessed, *and by many private signs and tokens by which they recognised each other.* We are also certain that there was a similar trading association during the dark ages in Christian Europe, which monopolized the building of great churches and castles, working under the patronage and protection of the Sovereigns and Princes of Europe, and possessing many privileges. But it is quite uncertain," continues the Professor, "when and why persons, who were not builders by profession, first sought admission into this Fraternity. The first distinct and unequivocal instance that we have of this, is the admission of Mr Ashmole, the famous antiquary, in 1646, into a Lodge at Warrington, along with his father-in-law, Colonel Mainwaring."

Here we have the testimony of Professor Robison that the Masonic Fraternity was known, in Christian Europe, as a "trading association" of architects, "during the dark ages;" and that they were "similar" to that association of architects and engineers in Asia Minor, "who had the exclusive privilege of building temples, stadia and theatres, under the mysterious tutelage of Bacchus." In this opinion the Professor is amply sustained by every intelligent author who has written on the subject. The editor of one of the most elaborate works ever published in this country, in speaking of these associations, has the following remark: "We know that the Dionysians of Ionia (which place has,

according to Herodotus, always been celebrated for the genius of its inhabitants), were a great corporation of architects and engineers, who undertook, and even monopolized the building of temples, stadia, and theatres, *precisely as the Fraternity of Masons* are known to have, in the middle ages, monopolized the building of cathedrals and conventual churches.”*

I believe it is generally admitted by the learned, that the Dionysian and Eleusinian mysteries were modelled upon those of Isis and Osiris.⁽⁹⁾ Masonic writers contend that they were both Masonic Fraternities, formed for scientific improvement, though tinctured with the doctrines of Egyptian mythology.† The striking similarity of their external forms, and the still more striking similarity of the objects they had in view, are strong proofs in support of this opinion. Those who were initiated into these mysteries, were under solemn pledges to conceal the instructions they received, and the ceremonies that were performed.‡ None were admitted as candidates until they had attained to a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation.§ Those whose conduct was found to have been irregular, or who had been guilty of atrocious crimes, were rejected as unworthy; while the successful candidates were instructed, by significant symbols, in the principles of religion; were exhort-

* American edition of the Encyclopedia.

† Those who were initiated into the Dionysian, were entitled to be present at the celebration of the Eleusinian mysteries.—*Lawrie*.

‡ Andoc. de Myst. and Meursius in Eleus. Myst.

§ Hesychius.

ed to restrain every turbulent passion; and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive.* Significant words were communicated to the members: Grand Officers presided over their assemblies:† their emblems were analogous to those of Freemasonry;‡ and the candidate advanced from one degree to another, until he had received all the lessons of wisdom and virtue which the Priests could impart.§⁽¹⁰⁾

If it be objected that there were circumstances in the celebration of these mysteries, which have no counterpart in the ceremonies of Freemasonry, I reply that it is unreasonable to expect just sentiments of God under the prevalence of polytheism, and equally so to suppose that Christians should adore the gods of the heathens. But however this may be, it is certain that the Dionysian association was known in Ionia and other parts of Greece, more than twelve hundred years before the Christian era.

About fifty years before the time of Solomon, a multitude of Greeks migrated to Asia Minor, drove out or subdued the inhabitants, and settled themselves in that country. We are told that they carried with them a knowledge of the arts and sciences, and introduced into their new territories the mysteries of Dionysius and Minerva.|| They excelled in architectural design and sculpture—arts which, at

* Arrian in Epictet. lib. iii.

† Robertson's Greece.

‡ Euseb. Prepar. Evangel. lib. iii.

§ Anacharsis.

|| Chandler's Travels in Asia Minor.

that period, were held in the highest esteem. They spread their settlements far and wide, and eventually became the artists of all Syria.* It is not, then, reasonable to suppose that they either escaped the notice, or failed to attract the patronage of a king of such magnificence and such extensive commerce as Hiram of Tyre. And it may not be presuming too much upon the premises, if we come to the conclusion that a portion of these Greeks composed the company of "cunning workmen," sent by the king of Tyre to assist in the building of the first Temple. This conjecture is further corroborated by Josephus, who informs us that the Grecian style of architecture was employed in that stupendous work.

I have already observed that, at the erection of the Temple, Freemasonry received many of its distinguishing characteristics. I think the internal economy of our Lodges fully justifies the remark, that it then took much of its spiritual, or, in the technical phraseology of the Craft, its speculative character. We have the same evidence for the belief that it then also received substantially its present form of organization. That the Dionysian artists, whom we suppose to have been engaged in that magnificent undertaking, readily submitted to the regulations proposed by king Solomon for the government of the workmen; and that, through the influence of the same great mind, they were induced to relinquish such of their mystical rites as were particularly offensive to the Jews, and to adopt

* Ionian Antiquities.

many of the ceremonies of that singular people,—is a supposition, neither improbable in itself, nor inconsistent with the known habits of all the nations of those days—not excepting the Jews themselves.

It is undoubtedly true, that, when the Temple was completed, the workmen were employed on other great works at Jerusalem,—that they built the house of the forest of Lebanon, the store-cities east and west of the Jordan, the cities of Azor, Magedon, Gozarra, and Tadmor.⁽¹¹⁾ And we are informed by Masonic tradition that, after the death of Solomon, the workmen began to travel into foreign countries in search of employment; and that they carried the secrets of the Fraternity into the several States of Asia, Africa and Europe.

That any of their successors were found in Christian Europe, “during the dark ages,” is a question which I shall not presume to determine. We know, however, that “a travelling association of architects” did appear at that period, and were employed by the Papists in the erection of those splendid monasteries and magnificent cathedrals, which are the admiration of the civilized world. We also know that they were a fraternity of Freemasons. This fact is freely admitted by Professor Robison; and though we may not thank him for the admission of that which is otherwise susceptible of demonstration, we should have been obliged to him if he had informed us where they came from, and whence, in that long intellectual night, they derived their extraordinary architectural skill, the monuments of which are yet to be seen in every part of Europe.⁽¹²⁾

A distinguished writer (De Goguet) conjectures that many of the Jews, who were employed at the building of the Temple, being persecuted by their enemies, emigrated to Phœnicia, of which Tyre was the principal city. The Tyrian artificers, recollecting their pleasant residence on Mount Moriah, and influenced by the feelings of friendship which seven years' companionship with their Jewish co-laborers had inspired, furnished them with ships in which they passed the Pillars of Hercules and settled in Spain.⁽¹³⁾

We are also assured, by Strabo, that colonies were established, by the inhabitants of Palestine, on the western coast of Africa, about fourteen years after the dedication of the Temple.⁽¹⁴⁾

The old record found among the Bodleian manuscripts by the immortal John Locke, which he supposed to be in the hand writing of king Henry VI., asserts that Masonry was brought into England by Pythagoras. Ancient records and traditions tend, strongly, to convince us that the wise Grecian philosopher was connected with a secret institution, whose objects were the cultivation of knowledge and virtue.

The celebrated Chevalier Ramsay labored to prove that Freemasonry arose during the Crusades. The first Crusade was undertaken in 1095 and the last in 1291. Professor Robison informs us that the Temple in Fleet Street, London, was "built by the public Fraternity of Masons, who had been engaged in the holy wars." This Temple was erected by the Knights Templars in 1185. The Abbé

Barruel, author of “Memoirs of Jacobinism,”—the malignant, sophistical Jesuit, who honored nothing but the abuses of Papistry—supposes Freemasonry to be a continuation of the Templars.⁽¹⁵⁾ Others, on the contrary, have endeavored to prove that the order of the Templars is a branch of Freemasonry. This the Masons have always admitted, not only because it is honorable to them, but because, moreover, it is true. In 1425,—292 years before the period fixed upon by the apostles of modern anti-masonry, as the origin of our Institution,—the British Parliament passed an act prohibiting the meetings of Freemasons.

I have thus digressed, not because the antiquity of the Institution is of much importance. It is sufficient to know that it has existed “from time whereof the memory of man runneth not to the contrary.” But I have thought it proper thus to digress, because the charge of fraud, of which we are accused, is thus easily disproved. It is possible that some honest minds may have given credit to the slander from a misapprehension of the facts in respect to the transactions of our brethren at the Apple Tree Tavern. I will not, however, do the authors of that slander the injustice to suppose that they were influenced by any purer motive than the blackest malevolence. I will not be unjust enough to assert that they were ignorant of the truth. They belong to that class of mankind who prefer to have the qualities of the heart questioned, rather than those of the head—who think the title of knave less reproachful than that of fool.

As Masons, we scorn to build our standing in society, or our reputation as a Fraternity, upon the antiquity of the brotherhood, or the services rendered to mankind by the brethren in former ages. We are not noblemen living on the renown of our ancestors. We are simple men, like other men, claiming no greater rights than the rest of our fellow-men. But when foul slanders are cast, for foul purposes, upon those who have preceded us,—not to injure them, who, in their graves, are beyond the reach of malice, but to cut off their successors from the charities of social life,—it is our duty, although it may not be for our personal interest, to stand forth before the public, and in vindicating our Fraternity, justify our attachment to its principles.

We have seen that previous to the year 1717, a sufficient number of Masons, assembled, were empowered to practise the rites of Masonry, without warrant of constitution. The privilege was inherent in the aggregated individuals. But at the organization of the Grand Lodge of England, at the Apple Tree Tavern, in that year, the following regulation was proposed and adopted, to wit:

“That the privilege of assembling as Masons, which has been hitherto unlimited, shall be vested in certain Lodges or Assemblies of Masons, convened in certain places: and that every Lodge to be hereafter convened, except the four old Lodges at this time existing, shall be legally authorised to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand

Lodge in communication; and without such warrant no Lodge shall be hereafter deemed regular or constitutional."

It does not appear that the revival of Masonry in the South of England interfered with, or in any manner interrupted the proceedings of the Fraternity in the North. For a series of years the most perfect harmony subsisted between the two Grand Lodges; and private Lodges flourished in both parts of the kingdom, under their separate jurisdiction. "The only distinction," says Mr Preston, "which the Grand Lodge in the North appears to have retained, after the revival of Masonry in the South, is in the title which they claim, being that of '*The Grand Lodge of ALL England*;' while the Grand Lodge in the South passes under the denomination of '*The Grand Lodge of England*.'" It is to be regretted that any subsequent events should have occurred to interrupt this harmony. Yet such was the fact. It seems that a few Masons at York, having for some trivial cause seceded from their ancient Lodge, applied to the Grand Lodge at London for a warrant of constitution. The petition was injudiciously granted, and the petitioners were permitted to open a new Lodge in the city of York itself. This act justly offended the Grand Lodge of York, and occasioned a breach which it required many years to repair.

About this time also, some trifling innovations upon the ancient customs of the Craft, were made by the Grand Lodge of England, which gave offence to several of the old London Masons and occasioned

their secession from its authority.* Assuming to act under the York Constitution, the seceders formed a Lodge and appropriated to themselves the appellation of *Ancient York Masons*, while they designated those connected with the Grand Lodge of England, as *Modern Masons*. This was the origin of these phrases.

Notwithstanding these disputes of jurisdiction, Masonry continued to flourish, and the Lodges increased in every part of the kingdom. During the first sixteen years after the organization of the Grand Lodge at London, that is, from 1717 to 1733, Charters were granted for the holding of Lodges in North Wales, Madrid, Bengal, Lower Saxony, at the Hague, in Russia, Spain, at Gibraltar, and in French Flanders. And, in the same period, the Dukes of Montagu, Wharton, Buccleugh, Richmond, and Norfolk; and the Lords Paisley, (afterwards Earl of Abercorn,) Coleraine, Kingston and Lovel; the Lord Viscount Montagu; and the Earl of Inchiquin, presided in succession as Grand Masters.⁽¹⁶⁾

During this period, the “Gothic Constitutions, old charges and general regulations” of the Order, were revised, arranged, and published under the title of the “Book of Ancient Masonic Constitutions.” In these old charges the duties and obligations of Masons are clearly and fully defined:—
“The Mason is bound to obey the laws of morality; and if he understands the principles of the Society, he will be neither an Atheist nor a profligate. Though the Masons of ancient times were obliged

* In the year 1739.

to profess the religion of their country, whatever that might be, it is considered now more beneficial to bind them to that religion alone in which all men agree, and to leave to each his peculiar opinions. They are to be men of probity and honor, whatever may be their difference in name or in opinion. By these means Masonry becomes the central point of union and friendship among persons who without it would live in continued separation. The Mason is to be a peaceable subject or citizen, and never to allow himself to be involved in riots or conspiracies against the public peace and the welfare of the nation. No private hatred or feud shall be carried to the threshold of the Lodge; still less political or religious disputes, as the Masons in this capacity are only of the above named general religion.”⁽¹⁷⁾

These are the genuine principles of Freemasonry, as contained in our ancient charges,—as they were published to the world by the Grand Lodge of England in 1717,—as they existed in the time of Athelstan, *nine hundred and ten years ago*,—and as they exist *now*, in volumes known to be used as textbooks in all the Lodges of our country.

Masonry inculcates no enmity to Kings and Popes, as such;—and prescribes no particular political nor religious creed to the Brotherhood. Such a practice would be utterly incompatible with the universality of the Order. Yet she is not altogether indifferent upon these points. She has her politics and her religion; but not the politics of a party nor country—not the religion of a priest nor sect. Her theology is founded on the great fundamental truths

of natural religion. Her political creed maintains the natural equality of mankind,—admits of no rank except the precedence due to merit, and sanctions no aristocracy except the unobtrusive nobility of virtue. Such are the sole political and religious features of our institution;—terrible only to tyrants and bigots, the most dreaded scourges of humanity.

The condition of Masonry in England was as above described when, upon the application of a number of brethren residing in Boston, a warrant was granted by Lord Viscount Montagu, Grand Master of the Grand Lodge of England, dated the 30th of April, 1733, appointing the R. W. HENRY PRICE, Grand Master in North America, with full power to appoint his Deputy, and the other officers necessary for forming a Grand Lodge; and also to constitute Lodges of Free and Accepted Masons as often as occasion should require. In consequence of this Commission, the Grand Master opened a Grand Lodge at the “Bunch of Grapes” Tavern, in King (now State) street, in Boston, on the 30th of July, 1733, in due form; and appointed the R. W. Andrew Belcher, Deputy Grand Master, and Thomas Kennelly and John Quann, Grand Wardens, *pro tempore*.

This Grand Lodge was organized under the designation of “ST JOHN’S GRAND LODGE,” and, for the reason that it derived its authority from the Grand Lodge at London, it was sometimes called the “*Grand Lodge of Modern Masons.*” It was the first Grand Lodge formed in America.

The first charter which issued from it, was grant-

ed on the petition of "several worthy brethren residing in Boston, praying to be constituted into a regular Lodge." This Lodge was originally styled "the First Lodge in Boston," but subsequently "St John's Lodge;" which name it still retains. It received its charter on the 30th of July, 1733,—the day on which St John's *Grand* Lodge was organized. HENRY HOPE, Esq. was its first Master; and it was the first subordinate Lodge in America, deriving authority by warrant of constitution from a Provincial Grand Lodge.

On the day of the nativity of St John the Baptist, in 1734, "a petition was presented from BENJAMIN FRANKLIN, and several brethren residing in Philadelphia, for a Constitution for holding a Lodge in that city." The M. W. Grand Master, HENRY PRICE, having in the early part of that year received authority from the Grand Lodge of England, "to establish Masonry in all North America," the prayer of the petitioners was granted; and the renowned FRANKLIN was appointed Master of the first Lodge in Pennsylvania. Yes! FRANKLIN, "whose profound wisdom, practical sagacity, and enlarged benevolence, could neither adopt nor pursue any equivocal or dangerous course of social action," was the pioneer-Master of Masons in Pennsylvania; and, if I am not misinformed, printed, at his own press, the first Masonic Book published in this country. It was a small volume of Masonic constitutions, history, charges and regulations, and bears date 1734. A copy of it is still preserved in the archives of the Grand Lodge of that State. If the mendacious im-

pudence of Antimasons were not as thick and tough as the seven-bull-hide shield of Ajax,* this evidence of Franklin's attachment to Masonry, would silence them forever.

In this connexion it may not be improper to remark that, at a later period, on the 13th of January, 1780, the Grand Lodge of Pennsylvania resolved that a Grand Master of Masons throughout the United States ought to be chosen; and unanimously nominated GEORGE WASHINGTON for that station.

Circular letters were addressed to the other Grand Lodges in the several States, requesting their assent and co-operation in this measure; but in consequence of the unsettled state of the country, and the difficulty of ascertaining the opinions of the Fraternity, the further consideration of the project was deferred. Among the records of the Grand Lodge of Massachusetts for 1781, I find the following vote:—"That any determination upon the subject cannot, with the propriety and justice due to the Craft at large, be made by this Grand Lodge, until a general peace shall happily take place throughout the continent." The subject was never revived.

St John's Grand Lodge continued to grant Charters for the erection of Lodges in different parts of the country. From this source originated the first

* Stern Telamon behind his ample shield,
As from a brazen tower, o'erlooked the field.
Huge was its orb, with seven thick folds o'ercast,
Of tough bull hides. * * * *
This Ajax bore. — *Iliad*, b. vii.

Lodges* in Massachusetts, New Hampshire, Rhode Island, Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, the Carolinas, Newfoundland, Nova Scotia, and several of the West India Islands.

In the meantime a number of brethren residing in Boston, who styled themselves *Ancient Masons*, had received from Sholto Charles Douglass, Lord Aberdour, then Grand Master of the Grand Lodge of Scotland, a dispensation, dated Nov. 30, 1752, constituting them a regular Lodge, under the title of "St Andrew's Lodge, No. 82."⁽¹⁸⁾ St John's Grand Lodge, conceiving that their jurisdiction had been infringed upon by the Grand Lodge of Scotland, "refused any communications or visits from such members of St Andrew's Lodge as had not formerly sat in their Lodges." The consequence of this refusal was that, St Andrew's Lodge united with Lodges No. 58, of the Registry of England, and No. 322, of the Registry of Ireland, then attached to the British army, and petitioned the Right Hon. George, Earle of Dalhousie, at that time Grand Master of Masons in Scotland; and from him received a commission, bearing date the 30th May, 1769, "appointing JOSEPH WARREN, Esq. Grand Master of Masons in Boston, New England, and within one hundred miles of the same." The Grand Master was installed, and the new Grand Lodge organized on the 27th of December following.

This was the origin of the "MASSACHUSETTS GRAND LODGE," or, as it was then called, the "*Grand Lodge of Ancient Masons.*" And it is

* Working under a Provincial Charter.

worthy of remark, as indicating the zeal and Masonic attachment of our lamented brother, the great martyr, WARREN, that from the year 1769 to 1775, inclusive, the records show that the Grand Master was not once absent from the meetings of the Lodge. On the 17th of June, in the last named year, he closed his earthly and Masonic career on the blood-drenched battle field of Bunker Hill. It is not presumptuous to trust that he is received into the everlasting Grand Lodge above:

“ Ne’er to the mansions where the virtuous rest,
Since their foundation, came a worthier guest ;—
Nor to the bowers of bliss was e’er conveyed
A nobler spirit or a gentler shade.”(19)

On the 19th of June, 1792, a complete union took place between St John’s Grand Lodge and the Massachusetts Grand Lodge, under the style of the “ GRAND LODGE OF ANCIENT, FREE AND ACCEPTED MASONS OF THE COMMONWEALTH OF MASSACHUSETTS.” All invidious distinctions ceased; and the rival societies united their efforts to accomplish the objects of their Institution.

On the 24th of June, 1734, a petition from sundry brethren residing in Portsmouth, praying for the erection of a Lodge, to be denominated the “ *Holy Lodge of St John*,” was presented to St John’s Grand Lodge at Boston. Here I must remark, with regret, that the records of this Lodge for several years subsequent to its organization, are lost. We learn, however, from another source, that, on the appointment in 1736, of the R. W. ROBERT TOMLINSON, to the office of Grand Master, the brethren at Portsmouth received a charter, and that they were

soon after constituted as "ST JOHN'S LODGE." *This was the beginning of Freemasonry in New Hampshire.*

I find no further notice of St John's Lodge, in the old records belonging to the Grand Lodge of Massachusetts, except that it was visited by Grand Master TOMLINSON soon after its organization; and that, in 1755, its Master and Wardens attended the Grand Lodge, and united with the three Lodges in Boston, and a large number of the Fraternity, in the ceremony of installing the R. W. JEREMY GRIDLEY, as Grand Master of Masons in North America.⁽²⁰⁾

I will here digress from my prosaic narrative to remark that, this gentleman was the same GRIDLEY spoken of by the elder ADAMS, in his reply to the Grand Lodge of Massachusetts in 1798. "Many," said Mr Adams, "many of my best friends have been Masons; and two of them, my professional patron, the learned GRIDLEY, and my intimate friend, *your* immortal WARREN, whose life and death were lessons and examples of patriotism and philanthropy, were Grand Masters. Yet so it has happened, that I never had the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor, (WASHINGTON) would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honor, *as favorable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality, and devotion to humanity.*" This is the testimony of a great and good man, who never was a Mason, and who is accused of having been singularly jealous of any associations that might tend to diminish the authority of government.

After the installation of Mr GRIDLEY, the brethren repaired, in proper order and habiliments, to Trinity Church, where, say the records, “ the Rev. Mr HOOPER read prayers, and the Rev. Brother ARTHUR BROWN, of Portsmouth, preached an excellent sermon to a polite and numerous audience.”

There were several other Lodges in New Hampshire, which derived their origin from one or the other of the Grand Lodges of Massachusetts. The second Lodge in Portsmouth, denominated “ St Patrick’s Lodge, No. 14,” received its charter from the Massachusetts Grand Lodge, on the 7th March, 1780, and made choice of OLIVER WHIPPLE, Esq. for their first Master. This Lodge continued its meetings until the close of the year 1790, when it was dissolved, most of its members having joined St John’s Lodge. The Lodges at Cornish, Keene, Charlestown, and Hanover, derived their authority from the same source.

The Grand Lodges of Massachusetts continued to hold jurisdiction over all the Lodges in New Hampshire, until the 8th July, 1789, when deputies from the several Lodges assembled at Portsmouth, to take into consideration the state of Masonry, and the propriety of establishing a Grand Lodge. Their deliberations resulted in the adoption of the following resolution :—“ That there be a Grand Lodge established in the State of New Hampshire, upon principles consistent with, and subordinate to, the general regulations, and ancient constitutions of Freemasonry.” His Excellency JOHN SULLIVAN, then President of the State, was unanimously elect-

ed their first Grand Master; which office he held until October, 1790, when, in consequence of the feeble state of his health, he resigned.

On the formation of the Grand Lodge of this State, St John's Lodge came under its jurisdiction, retaining its original name, with the numerical distinction of "No. 1."⁽²¹⁾

From this period, until a recent date, Freemasonry in New Hampshire has steadily advanced in prosperity and esteem, numbering among its disciples a generous portion of the most estimable citizens in all the various ranks and departments of social life.

It is honorable to this noble Commonwealth, that the desolating spirit of Antimasonry has found but little favor within its boundaries: and while it is proper for me, in behalf of my brethren in this place, to acknowledge, most sincerely and gratefully, the general kindness of their fellow citizens, it seems reasonable that the obligation should be answered by something more than mere verbal thanksgiving. I would extend this acknowledgment to those of our fellow citizens, everywhere, who have contributed to stay this moral pestilence. But, at the same time, I permit myself to say, that the acknowledgment is not altogether unworthy of reciprocation. The blood of the Martyrs has been, proverbially, the seed of the Church; and all persecuted men, under whatever circumstances, who resist attempts on their rights as citizens, are, to a certain degree, public benefactors. If we had tamely submitted to the outrages of Antimasonry: if that secret faction,

by appeals to the fears of the credulous and ignorant, and addresses to the hopes of profligate politicians, had succeeded in crushing that portion of the community which belongs to the Masonic Fraternity, who would have been the next victims?—What institution would, next, have fallen beneath the felonious blows of this Anti-Social Conspiracy? But the Freemasons have resisted this crusade with dignity and firmness. They have been

“Resolved and steady to their trust,
Inflexible to ill, and resolutely just.”

Sylla and Marius proscribed, and punished with death, those who stood in the path of their ambition. Happy fate! Happy, by comparison with that which the Antimasons had prepared for free citizens of this Republic. The moral death proposed for Masons in the secret midnight conspiracies of Antimasonry, was far more revolting, to an honorable man, than the dagger of a Roman gladiator.

They resolved, in their secret assemblies, that the whole social fabric should be broken up—that families should be dissevered—that the father should discard his son, if that son were a Mason—that the sister should shun and hate her Masonic brother—that the wife of a Mason should treat him as a stranger, or render, by her reproaches, the otherwise happy home a place of suspicion and misery:—that no man of any description, whatever might be his occupation or profession, should be countenanced or patronized, if he were a Mason;—and finally, they actually collected meetings, in some parts of the country, of respect-

able but deluded matrons, who resolved that they would permit no young man to visit their daughters and families, who was friendly to Freemasonry.

That they did not use the dagger of the assassin, is only attributable to their fears. Guilt is generally the parent of cowardice. But the exclusion of Masons from the charities of civil life, which was proposed by the political Antimasons, was, like all the venomous malice of cowards, far more dreadful than the open hostility of a lion-foe. Every man would prefer death from the sword of the manly Hector, rather than the insidious arrow of the skulking Paris.

And here I may be permitted thus publicly to declare the very great satisfaction which every true Mason derives from what I understand to have been the generous and noble course pursued by the ladies of this vicinity, towards the Fraternity, during the period of their bitterest persecution elsewhere. The idea attempted to be made current by the agitators, that, because females are excluded from the Lodges, Masonry is inimical to the welfare of the gentler sex, is a gross and palpable misrepresentation. Like every other institution, it has its peculiarities. And it would be equally absurd to denounce our legislatures, juries, courts, armies and navies, because women are not admitted to them.

That Masons are as kind husbands and affectionate parents as other men, I confidently appeal to their wives and daughters; and I doubt not that there are those within the reach of my voice who will bear witness that, in the previous and more ro-

mantic relations, they are at least as devoted and honorable, if not quite so presumptuous, as their traducers.

In reverting to the history of our Fraternity, we shudder at the persecutions which our predecessors have endured—*Ay! patiently endured.*

Like the early Christians, they have been forced to seek shelter in caverns, and assemble in the solitude of night, to cultivate the duties of charity, morality, and brotherly love!

An eloquent brother has said, that the bigot is opposed to Freemasonry, inasmuch as it teaches liberal doctrines. It teaches the right to discuss principles and examine dogmas; to search into divine as well as human things; and to look after TRUTH, with reverence for Religion, and in the hope of a happy futurity. The tyrant is opposed to Masonry, because it holds as a first principle, that all men are equal in the sight of God. The superstitious are opposed to Masonry, because free inquiry and reasoning are fatal to the long train of spectres in their service: they wish to revel unmolested with the demons of their own creating:—and the bad are opposed to Masonry, because it imposes new restraints on those who are inclined to abjure rectitude.

If then Freemasonry inculcates an enlarged benevolence, that clashes with the prejudices of *bigots*; the oppressions of *tyrants*; the follies of the *superstitious*, and the criminal desires of the *bad*, ought we to be surprised that she has had, in every age, her inveterate persecutors?

No! The spirit that has constantly pursued Free-

masonry, is the same in character as that which prepared the poisoned bowl for Phocion; that bound Ridley, and Rogers, and Latimer to the stake; that erected the Inquisition and invented the rack; that murdered the Huguenots at St Bartholomew's; butchered the Catholics in Ireland, and hung the Quakers in America:—In fine, it is the same fell spirit,—be it said reverently,—which crucified that Universal Saviour, who made his advent on earth, not to die as a philosopher, like that precocious Christian, Socrates, but as was said by the most eloquent of modern infidels,—*like a God*.

I have already observed, that in the year 1425, the English Parliament attempted the suppression of the Masonic Lodges, by passing a law entitled “An act to abolish the Societies of Masons, and to hinder under grievous penalties the holding Chapters, Lodges, or other regular assemblies.”* This act was never put in force, nor the Fraternity deterred from assembling as usual, under Archbishop Chicheley, then Grand Master.⁽²²⁾ On the contrary, several new Lodges were formed in different parts of the kingdom: and we hear no more of any attempt to disturb the Masons in England, until the accession of Queen Elizabeth; in reference to whom the following circumstance is recorded:—“Hearing that the Masons were in the possession of some secrets which they would not reveal, and being jealous of all secret assemblies, she sent an armed force to York, with intent to break up their annual Grand Lodge. This design, however, was happily frustra-

* 3 Henry VI. c. 1.

ted by the interposition of Sir Thomas Sackville; who took care to initiate some of the chief officers which she had sent on this duty. They joined in communication with the Masons, and made so favorable a report to the Queen on their return, "that she countermanded her order, and never afterwards attempted to disturb the meetings of the Fraternity." These are the only instances on record in which Masonry has ever excited the jealousy, or in any manner been molested by the civil authorities of England. And it is worthy of remark, that, at a time when Masonry was extinct in every other kingdom in Europe, it flourished in the land, and was sustained by the "friends of Anglo-Saxon liberty."

In 1798, the Masonic Institution was brought under the notice of the British Parliament, in considering a bill for the suppression of secret societies. A motion was made in the House of Lords to except the ancient society of Free and Accepted Masons from the operation of the law. This motion underwent a thorough discussion, and called forth a most triumphant vindication of the Order, together with an eloquent eulogium on it, from Bishop HOADLEY, the giant of the Church, as he was called, and still more eminently distinguished as the most competent antagonist that England could furnish to the profound and accomplished PRIESTLEY.

After demonstrating the injustice of associating Freemasonry with those political clubs, which it was the intention of Parliament to suppress, he concluded his speech with an invocation to the spirit of truth, and with eyes intent on the imagined presence

of the Being he had invoked, and with his robes turned back, as if to court her searching gaze, he uttered his solemn convictions—the result of long personal experience,—of the entire purity, the religious tendency, and the moral and social advantages of genuine Masonry. The amendment was adopted and the bill passed with great unanimity.

A case precisely analogous to this, has occurred within the present year, in the British Parliament. During several years past, subsequent to the laws ameliorating the condition of the Irish and Catholic population of the United Kingdom, the Duke of Cumberland, the brother of the King, and who is said to be infamous enough to aspire to the Crown, by sacrificing the life or liberty of his young neice, Victoria, the rightful heir,—this man, Cumberland, whose name is, in England, tantamount to infamy, has recently been ascertained to be the Grand Master of what he calls Orange Lodges, to the amount of about 200,000 men, a large portion of whom belong to the army. A Committee of the Massachusetts Legislature, of which a person by the name of Williams was the chairman, have, nevertheless, in the face of facts that even a school boy should know before he comments on them, asserted that this characterless Duke of Cumberland is the present Grand Master of Masons in England. I do not know that the report alluded to can receive a more just comment than that, the ignorance of those sage legislators is so conspicuous as effectually to disarm their malice.

In a note, however, to the message of the King,

these committee-men have been guilty of what bears on the face of it a deliberate falsehood.⁽²³⁾ Having reference to these dangerous Orange Lodges,—in no wise connected with Freemasonry, — Mr Hume presented for the action of the House of Commons, three resolutions, the purport of which was, that the Orange Lodges were detrimental to the peace of the country, and injurious to the administration of justice—that sheriffs and other magistrates should have no connexion with them; and that the Orange Societies, *and all other Societies* which have *secret forms of initiation*, should be no longer permitted. It was, possibly, the intention of the mover of these resolutions to include the Masonic Fraternity in the proposed annihilation of the Orange Lodges. But, if so, he was defeated by Lord John Russell, who submitted, as a substitute for the three resolutions, a motion, that an humble address be presented to the King, praying that he would take such measures as to him might seem advisable, “for the effectual discouragement of Orange Lodges, and generally all POLITICAL SOCIETIES, excluding persons of DIFFERENT FAITH.” After some discussion, this motion was carried without a division; and the Masonic Fraternity, for the second time during the last half century, entirely exonerated, by the British Parliament, from all suspicion of being in any way associated with the political clubs, or concerned in the radicalism of the times.

It may be proper to remark that the present King is a Mason,* and that his royal and loyal brother,

*And at this very time is Patron of the Order in England, Ireland and Scotland. After the decease of his illustrious brother, the late Duke of

the Duke of Sussex, is Grand Master of Masons in England.

During the dark ages, the Church of Rome conferred on the Fraternity the most important privileges ; and allowed them to be governed by laws, customs, and ceremonies, peculiar to themselves. Wherever the Catholic religion was taught, the meetings of Freemasons were sanctioned. But this unwonted clemency was of short duration. The Masons were fostered by the Pope and Bishops so long only as they could be advantageously employed in the erection of splendid churches, monasteries, and cathedrals. The Holy Mother Church, though she detested the principles of Freemasonry, did not deem it derogatory to her piety, hypocritically, to patronize its members, under the pretence of toleration, so long as they could minister to her vanity and ambition. Consequently, when the Masons had become more numerous, and the demand for religious structures was less urgent, we find her, not only depriving the Fraternity of those privileges which she had voluntarily conferred, but pursuing, with fiendish intolerance, the very men to whom she was indebted for much of her ecclesiastical grandeur. Her treacherous intercourse with the Fraternity had taught her that their liberal doctrines were dangerous to the debasing policy of the Popedom,—tending to enlighten the human mind, and dispel the mists of superstition. From that time forward to the present, she has been the steady and crafty enemy of

York, he presided in person over the Prince of Wales's Lodge, No. 324. So late as 1834, he conferred a special mark of his royal favor on the brethren of that Lodge.

our Institution; and her ecclesiastical thunders, and inquisitorial tortures, have been in turn employed for its annihilation.

In 1735, Freemasonry experienced a series of persecutions, originating in the jealousies of a few ruling despots, and the deep-rooted superstition and enmity of a few Catholic priests. They commenced in Holland. The States General took alarm at the rapid increase of the Lodges, one or more of which was held in every town in the Republic; and as they could not believe that architecture, and the cultivation of the social principle, were their only objects, they determined to suppress them. An edict was accordingly issued stating, that, though the government had discovered nothing in the practices of the Fraternity, either injurious to the interests of the Republic, or contrary to the character of good citizens; yet, in order to prevent any evil consequences that *might* arise from such associations, they deemed it prudent to abolish them.

Notwithstanding this prohibition, a respectable Lodge continued to hold its convocations privately, at Amsterdam. Intelligence of this was communicated to the magistrates, who arrested all the members and brought them before a Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the Master and Wardens boldly defended themselves, and declared upon oath, that they were loyal subjects, faithful to their religion and zealous for the interests of their country; that Freemasonry was an Institution venerable in itself, and useful to society; that, though they

could not reveal the secrets and ceremonies of their Order, they assured them that they were contrary neither to the laws of God nor man; and that they would willingly admit into the Fraternity any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of these declarations, the brethren were dismissed, and the Town Secretary requested to become a member. After initiation, he gave such a favorable account to the Court of Justice, of the principles and practices of the Society, that all the magistrates joined the Order, and became zealous patrons of Freemasonry.*

After Freemasonry had thus honorably triumphed over her persecutors in Holland, she had to contend, in France, against prejudices equally inveterate. Although many persons of distinction defended the Fraternity, and expostulated with the Court on the impropriety of severe measures, their assemblies were prohibited in 1737, under the common pretence that, beneath their inviolable secrecy, they *might* cover some dreadful design, hostile to religion and dangerous to the kingdom. But when these ebullitions of party spirit and private malice had subsided, the Fraternity in France recovered their former prosperity and splendor.

In Germany, too, the tranquillity of the Order was disturbed by a cause emanating from a source to which the brotherhood have seldom looked in vain for encouragement and support. It has been somewhat ungallantly said that the female sex are proverbial for their curiosity. Whether this be true in

* Lawrie.

respect to our own fair countrywomen or otherwise, the remark is not altogether inapplicable to the ladies attached to the Court of the Empress Queen, Maria Theresa. They became curious to discover the secrets of Freemasonry. To this end they were at first content to try the efficiency of those means which the ladies of all countries know so well how to use upon their husbands and admirers. Failing in the attainment of their object by this mode, they directed their efforts to another quarter, and succeeded in persuading the Empress Queen to adopt measures for the suppression of all the Lodges in the city of Vienna. Their object was frustrated, however, by the intervention of the Emperor Joseph, who, being himself a Mason, declared his readiness to answer for their conduct. The ladies, it is to be hoped, were satisfied with such security.

In 1738, the spirit of persecution reached the ecclesiastical States of Italy. In the early part of that year, a formidable Bull was thundered from the Vatican, not only against Freemasons themselves, but against all who favored their cause,—all who were in any manner connected with a set of men, who, in the opinion of his Holiness, were hostile to the public tranquillity, and to the interests of immortal souls. In this Bull no particular charge, either of a moral or political nature, was brought against any individual of the Order. It was a general denunciation, alleging that the Fraternity had spread far and wide, and were daily increasing; that they admitted men of every religion into their society; and that they bound their members by oaths to conceal their mysteries in inviolable secrecy.

This Bull was followed, the succeeding year, by an edict not less intolerant in its sentiments, and still more severe in its enactments. The servitude of the galleys, the tortures of the rack, and a fine of a thousand crowns in gold, were threatened to persons of every description who should presume to breathe the heretical air of a Masonic Lodge! This again was succeeded by one of those absurd decrees for which his Holiness has become proverbial, condemning a French book, entitled an "Apology for the Society of Freemasons," and ordering it to be burned, by the Ministers of Justice, in one of the most frequented streets of Rome; sagely concluding that, in thus purloining a grain from the magazine, the explosion would be rendered harmless!

In 1740, the Catholic clergy in Holland, attempted to enforce obedience to the commands of their superiors. Availing themselves of the privileges of their clerical station, they excluded from the holy sacrament all applicants from whom, by craft and threats, they were able to extort a confession of Freemasonry. This state of things was not of long continuance. The States General interposed and restrained these minions of papal tyranny, within the proper sphere of their duty.

It was this spirit of Popish persecution, that compelled the Masons of Germany to change the name, and, in some measure, the character of their Institution—that called forth a most unaccountable edict from the Council of Berne in Switzerland—that brought the venerable Molay and his valiant Temp-lars to an ingnomini-ous death,—“whose flesh was

lacerated on the rack, and whose bones were disjointed and broken on the wheel:” — This was the spirit that subjected Crudeli to the horrors and cruelties of the Inquisition — that sentenced Moutou and Coustos to walk in the appalling procession of the *Auto de Fé* — that, in Spain, as recently as the year 1829, hung Lieut. Col. Galvez, and consigned one of his countrymen to the galleys for life — a doom more dreadful than death.

In reviewing the various forms of persecution and trial to which our brethren have been exposed, at the hands of the powerful and wicked, in various parts of the world, I cannot forbear to observe how completely *guiltless* the Institution has ever appeared; notwithstanding the artful and powerful means which have been used to demonstrate its iniquity. The proceedings against it have always been instituted on *suspicion*, and have always remained unauthorized by any *proof of evil*, either done or contemplated.⁽²⁴⁾ The charge preferred against it in 1738 — that Masons have secrets which they will not expose to the public curiosity, — represents, in terms, the universal pretence for Masonic persecutions, in whatever country or period they have taken place, — from the Bull of his Holiness, the Pope, to its contemptible imitations in the form of addresses, appeals, and denunciations of Antimasonic governors, senators and gossips, in our own day. The burden of delinquency is the same, — an appeal to the jealousy and timidity of others, by the ambition and intolerance of those by whom it is made.

And it is worthy of remark that, while the oppo-

sition to Freemasonry in Europe, was, in every instance, induced by its alleged hostility to the existing civil and religious institutions—which were respectively despotic and intolerant in the extreme,—we are now assailed in our own country, on the pretence that it is subversive of republican institutions, and dangerous to religious freedom! In Europe, the Institution is to be destroyed, because it is dangerous to tyranny: In America, its members are to be denied the common charities of life, because it is hostile to freedom!

Freemasonry has experienced two periods of persecution in America; which, although not so cruel and tragical as it has encountered in other countries—where the malevolence of its enemies could employ the arm of secular and ecclesiastical power, and the denunciations of the politician and the priest were followed by sword and torture,—have nevertheless brought much undeserved odium upon its disciples.

The first took place about the year 1798, when the specious writings of Zimmerman, Barruel, and Robison, directed against Freemasonry, in consequence of its alleged connexion with the Illuminati of Germany, and the Jacobin Clubs of France—the former being secret schools of Infidelity, and the latter of revolutionary politics,—had excited considerable suspicion respecting the real objects and doings of the Institution. Availing himself of the suspicions of a portion of the public, in which he affected strongly to participate, the Rev. Dr Jedediah Morse, of Charlestown—a clergyman of con-

siderable popularity and address,—countenanced the slanders of the foreign alarmists, and, by the help of some other agitators, succeeded in raising an excitement against a peaceful Society, whose members were as deeply interested in the maintenance of religion and good government, as any of their fellow citizens.

But this movement was too strongly tinctured with the selfish spirit of priestcraft, to be successful. The least critical eye could discern in it the same impulse which actuated the profligate Beaufort, Bishop of Winchester, in his persecution of the Masons during the minority of Henry VI ; — for the Catholic Church is by no means alone in having arrogant and jealous priests, who can brook no interference in their assumed exclusive direction of the religion and morals of the community ; and are prone to hate and calumniate any institution, which, like Freemasonry, utters and acts a perpetual rebuke to their spiritual usurpation.

The celebrated and Rev. Dr BENTLEY, of Salem, engaged in this controversy, and defended the Institution, of which he was an eminent member, with great learning and earnestness, in several Masonic discourses which were published, and in some letters addressed directly to its leading adversary. He further rendered a great service to the cause of truth and peace, by translating and publishing a series of letters, written by a learned German gentleman by the name of Ebeling. They contained an impartial and instructive examination of the question ; and the conclusions to which their author

arrived—exonerating the Lodges entirely from any participation in the disorganizing assemblies, which it had been pretended were Masonic,—contributed not a little to quiet the apprehensions that had taken possession of some honest minds, in consequence of the misrepresentations of bigoted or interested men.

One of the ablest vindications of our Order, which appeared at this time, is to be found in a Masonic Oration, pronounced before St Peter's Lodge, in Newburyport, on St John the Baptist's day in 1798, by our learned brother, CHARLES JACKSON, formerly one of the Justices of the Supreme Court of Massachusetts; and I cannot forbear to quote a few sentences from his eloquent and searching remarks on the artful essay of Professor Robison. “But it is further argued by the same author,” says he, “that although our society is pure in itself, and innocent of all these corruptions; yet, from the secrecy of its proceedings and the perfect freedom of speech which it indulges, it may become the cloak of conspiracy and the asylum of atheism—that we ought therefore voluntarily to sacrifice it to the peace and security of the state. And is it then believed that by abolishing our meetings, we should leave no retreat to the spirit of disorganization and infidelity? And do we not find, in the scenes developed by this author, that the same men could assume a thousand various forms; and were equally dangerous under many other names, as while they observed the sacred title of Freemasons? The secrecy and freedom of our meetings may be an object of terror to many governments in Europe—but never can excite nor

indulge a greater ardor for liberty than already warms every American bosom. The levelling system objected to us, may check the intemperance of pride, but can never exceed that political equality which is every day enjoyed by the citizens of this happy country."

The objection that we are a secret society, is not well founded. And if it were, it would hardly be contended that secrecy is, necessarily, an evil. It has usually been esteemed a virtue.

I deny, however, that the Masonic is a secret association, in the common and odious sense in which that appellation is bestowed upon it by its enemies. A secret society, critically speaking, is one whose existence is concealed as much as possible, and whose members and meetings are as little known as its objects and proceedings, to any but the initiated. The Illuminati of Germany, and the Jacobin Clubs of France, were secret societies. Their members, their meetings, and the objects they proposed to accomplish, were shrouded in mystery. It is not so with the Masonic Fraternity. Its members are known. This assembly witnesses that they are neither afraid nor ashamed to declare themselves. *They are here*—bearing open and unequivocal testimony to the purity of their Institution.

The broad and unalterable foundations of Masonry—its only objects and its simple principles,—are published in every country and in every tongue. The doors of our Lodges are open to all men, of all sects and parties. Whatever secrets we possess are within the reach of every man living, possessing

a character for intelligence, integrity and truth. “Strange and inexplicable secrecy!—which gives universal dissemination to principles and views, and freely admits communion to the most opposite participants!”

In connexion with this objection, I may be permitted to say a few words in reference to another.

Masons are charged with administering OATHS, laying the recipient under unlawful obligations. If it be true that such oaths are administered—which I absolutely deny,—it is certain they cannot have any binding force. “Promissory oaths,” says the learned Paley, “are *not binding*, where the promise itself would not be so.” They are not binding, where the performance is *impossible or unlawful*. An assassin promises his employer to despatch his rival or enemy. This is an illegal promise, and the promiser is not bound by it, *because he was under a prior obligation to the contrary*.

A man cannot be bound by a promise, made with an appeal to God, to violate a law of God, more than he can be legally bound to violate the civil law of the land. If oaths be administered by Masonic associations, which impose unlawful obligations, the recipient is bound NOT to regard them. “An obligation from which a man can discharge himself by his own act and deed, is no obligation at all.”* The Masons, therefore, are either guilty of gross folly, in administering oaths which the recipient is bound, by prior and higher obligations, *not to observe*; or their opponents are guilty of misrepresentation and falsehood.

* Paley.

It is further objected, that the administration of what modern legislators term extra-judicial oaths, is morally wrong.

For the brief period that good faith and honesty reigned upon the earth, a simple promise was sufficient to ensure confidence. Men did not require each other to invoke the vengeance of God, in case they spoke not the truth, until they became distrustful of each other. When it was doubtful who could be believed, it being found that some would even disregard an oath, civil penalties were attached to its violation.

This is a short history of oaths. They are of divine institution, and if the administration of them be a moral wrong, then is the law of God a moral wrong: "And Moses spake unto the heads of the tribes concerning the children of Israel, saying, this is the thing which the LORD hath commanded: If a man vow a vow unto the Lord, or *swear an oath* to bind his soul with a bond, he shall not break his word, he shall do according to all that proceedeth out of his mouth." God himself directed the Israelites to *swear by his name*; and he was pleased, "in order to shew the immutability of his own counsel," to confirm his covenant with that people, *by an oath*. Esau swore to Jacob, and Joseph took an oath to the children of Israel. David swore to Bathsheba, and Daniel to the servant of an Amalekite. "I call God for a record upon my soul," says St Paul, "that to spare you I came not as yet to Corinth." Our Saviour himself, being "adjured by the living God," to declare whether he was the Christ the Son of

God, or not, answered the High Priest, without making any objection to the oath upon which he was examined.

These, in the phraseology of the present day, were all extra-judicial oaths; that is, they were not administered by civil magistrates. Abraham did not call upon a Justice of the Peace to swear his servants; nor did Israel, when he caused Joseph to swear not to bury him in Egypt. The oath was between them and their God.⁽²⁵⁾

That oaths, so taken, are binding on the recipient, when they are not in contravention to prior obligations, will be denied by him only who has taken and violated them. It is true no civil penalties are attached to them—no threatenings of corporal punishment. But there is a more awful and astounding threatening suspended over the head of him who shall violate them:—no less than the vengeance of the Almighty God: “AS I LIVE, SAITH THE LORD, AS YE HAVE SPOKEN IN MINE EAR, SO WILL I DO TO YOU.” And is the Lord’s ear heavy, that he cannot hear? Is his arm shortened, that he cannot avenge himself upon the violators of his law?⁽²⁶⁾

Our second season of persecution, commenced about ten years ago, and is now nearly over. Its origin, measures, and agents, are generally known, and are not sufficiently interesting to tempt us to any avoidable consideration of them.

A free citizen was abducted. His neighbors were aroused by the nefarious transaction. They sounded the alarm far and wide. All who believed their report were justly excited. They adopted energetic

measures for the detection and punishment of the violators of human and divine laws. *In the execution of these measures, none were more active and untiring than the members of the Masonic Fraternity.* Thus far every thing was praiseworthy. But alas, for the weakness or wickedness of mankind ! Selfish and ambitious individuals took advantage of the salutary excitement. They converted it into an engine for political promotion and personal aggrandizement. They assumed the station of leaders.

Strange and wondrous tales were forthwith circulated of the terrible power which secretly existed in the bosom of society ;—the faces of the credulous assumed a whimsical elongation, as if they feared their turn would be the next ;—our liberties were alleged to be in danger—meetings were called, one after another, in rapid succession, which were attended by some who sought their self-interest, and by the timid and foolish who were easily cajoled ;—they resolved to drive Freemasons, and their friends, out of the social pale ; not to deal with them in their ordinary business ; not to trust them even upon oath ; not to receive from, or extend to them any of the kindnesses of neighborhood, either in sickness, in sorrow, or in penury. In fine, throughout a considerable portion of Western New York, an excitement was in a short period fomented, which a few ambitious men vainly thought would enable them to organize a political party strong enough to control the whole nation.

Large numbers of the book alleged to contain the secrets of Masonry, immediately issued from the

press. But, the conspirators resolving to forestal public opinion, young men were sent forth, with a few copies, into different States, long before the book, in the ordinary way of business, could be circulated; and at each of the towns and villages of their respective routes they would advertise, at the rate of twelve or twentyfive cents admission-ticket, to read the mysterious volume to the citizens! Soon after, a more impudent class of vagabonds perambulated the Middle States, and, for a somewhat enhanced price, offered to confer the several degrees in Masonic style! These swindling apostles of calumny, however, did not always fare so well as the former class. Their audacity was greater; and, although Freemasons were quiescent during this *penny crusade*, the other citizens sometimes drove them unceremoniously from their towns.

When Philip the Fair, King of France, undertook to destroy the Knights Templars, it is supposed that he was principally prompted by a desire to seize their possessions, which were more valuable than those of the Kings of Europe. He had a great prize in view. It seems that our patriotic American reformers were content with a pitiful swindling scheme of shillings and pence.

Soon after these emissaries appeared, petty newspapers were put forth in various quarters; and an incredibly large quantity of pamphlets, handbills, and books circulated, for money, where it was to be had, and gratuitously, where it was not. A still higher class of agents then appeared in various districts, under the pretence of private business or

pleasure. *They* touched the secret springs; many of them advanced funds; others contributed their talents. Every possible motive was invoked to enlist converts. Every religious sect—every political party—every profession—mechanics of all kinds—the merchants—farmers—all were promised patronage for the respective purposes that they desired it.

At length, grown strong enough, as they thought, the CHIEF ACTORS came forth. And a pretty farce have they enacted after the tragic thunders that preceded their advent! They nominated a candidate for the Presidency who was a Mason! and at the election, carried one State. From that moment their power as a party was over. They had no hopes except to distract a few States for their own personal advantage.⁽²⁷⁾

They endeavored to compel the States of Massachusetts and Pennsylvania to succor them in their death struggles. If they could gain those States, they might rally under their banners thereafter. The former refused them any other countenance than the appointment of a committee, which resulted in nothing but a heavy expense to the State. The last named Legislature likewise appointed a committee, which summoned some of the most prominent Masons to appear as witnesses. They did appear; and relying upon the Constitution and Laws, peremptorily refused to give any testimony. The committee proposed to punish them for contempt; but the Legislature refused so to do, and honorably discharged them.

The Masonic Order, thus pushed to extremities

in those two great States, relied, and relied not in vain, upon the Constitution and Laws. It is on them, and them only, they will ever rely for protection. If we cannot receive protection under them, we may as well seek civil liberty under an European despot, as in these United States.

In ordinary times, it might appear indelicate for us to recur to the deeds and characters of our renowned predecessors. But in these days of trial and persecution, we have a right to summon them forth as witnesses, not to the propriety of our individual conduct, but to the purity of our fraternal faith.

There are some men whose virtue is so unquestionable, that it sanctifies the principles of the institutions to which they belong. No one can suppose, for instance, that the virtuous and sagacious LOCKE would deliberately announce to the world his admiration of a society which claimed the right to defy and trample upon the laws of God and man. No one will believe that he, whose glory, with its foundations on either continent, arches the Atlantic, was a sworn and secret traitor to those principles which he spent his youth and his old age in maintaining,—in support of which he fell at Brandywine, and was forced to inhabit the dungeon at Olmütz.—No one will credit that the most practical of philosophers, FRANKLIN, whose inexhaustible energies were devoted to the welfare of mankind; who seemed to be expressly intended to instruct his countrymen in the public and private relations of life,—*no one* will credit that he would voluntarily become the Grand Master of a den of pledged perjurers and

murderers. He not only had too much character at stake, but his whole life is a beautiful and irresistible proof of his unsullied integrity.

I have been told that, in the darkest period of the Revolution, when our ancestors were endeavoring to free themselves from the tyranny of an English king, an army — a forlorn hope, — was despatched to assault and take Quebec; and, with that city, Canada; — that the New Hampshire men composed a large portion of the force; — that the commander, who poured out his life where WOLFE previously fell, was the young and accomplished MONTGOMERY, Master of Masons.

Is it possible that a man of New Hampshire can forget Bunker Hill, and Bennington, and Rhode Island? — STARK, and SULLIVAN, and DEARBORN! — Sons of the Granite State, and all distinguished Masons? If he can forget these, then well may his right hand forget its cunning!

I have asked whether a New Hampshire man can forget Bunker Hill? Let me put the question more boldly. Can any man forget that holy hill, from which the pure flame of liberty first arose triumphantly to its God? Can we forget GRIDLEY, — him who raised that little redoubt, almost as sacred as the Temple at Jerusalem? Was that Mason, GRIDLEY, dangerous to the liberties of his country?⁽²⁸⁾ Ten thousand years hence who will not pronounce, with gratitude, the name of the Grand Master, JOSEPH WARREN, whose self-sacrifice must be a beacon to light all mankind to freedom?

There was one individual, now sleeping in a pre-

mature tomb, who took an extraordinary delight in the services of Masonry. By a life of incessant labor, devoted to the benefit of mankind, in despite of a cruel warfare waged continually against him by a hostile party, he built up a colossal renown which will endure as long as the waters of Lake Erie are united with those of the Atlantic. Peace to his ashes! He is now beyond the reach of that licentious faction whose malignant venom embittered his latter days, and disturbed the very foundations of society in that great State of which he was the noblest ornament.

There was another illustrious Mason, who has recently departed from among us; who has reaped singular fame in various fields, and will rank, as a Jurist, with the Papinians and Ulpians of ancient times. As a statesman and diplomatist, he has conferred vast benefits upon his country; and, in his old age was as fond of the associations of the Lodge room, as he was in early youth. You perceive that I mean no other than EDWARD LIVINGSTON—the Law-maker of Louisiana.

But, the greatest is behind:—the unmatched WASHINGTON. It seems an audacity, little less than downright blasphemy, to say that he patronized an Institution, whose principles were at war with the safety of the nation and the laws which his great arm and greater intellect were mainly instrumental in founding.

But these comments ought to be unnecessary. Reason and justice should prevail over self-interest and malevolence. Masonry could not have endured

so long, amidst all the persecutions to which it has been subjected, if it had either inculcated immoral doctrines or been a mass of idle ceremonies. It has survived the fagot and the scaffold — exile and impoverishment — the tongue of the slanderer and the lash of the despot. It will still survive,

“ While FRANKLIN’S quiet memory climbs to heav’n,
Calming the lightning’s that he thence has riv’n ;
Or drawing, from the no less kindled earth,
Freedom and peace to that which gave him birth :
While WASHINGTON’S a watch-word, such as ne’er
Shall sink while there ’s an echo left in air.”

APPENDIX.

Note 1 — Page 6.

Lodges are at the present time, occasionally dedicated to St John the Evangelist. They are, also, in some instances, dedicated to both the St Johns. The Masons in South Carolina, and, I believe, in some of the other Southern States, celebrate the nativity of the younger, and not of the elder St John, — probably because the season of the year in that climate is better adapted to the purpose. The old Constitutions enjoin the observance of both nativities.

I have not thought it necessary, in the text, to enter upon any argument, or to cite authorities in support of the presumption that the early Christians — some of them at least, — were Freemasons. That they had among them a *secret society*, is a fact well known to every person at all conversant with the history of Christianity. According to CLEMENT, the fellow-laborer of St Paul and St Peter, those who were initiated into this society were required to be “*irreproachable and well reported; of a sound mind and body, having no blemish or defect, neither maimed nor mutilated.*” MINUCIUS FÉLIX, who wrote a learned and eloquent defence of the Christian religion, which Dr Lardner thinks was published about A. D. 210, states, that “*The Christians know one another by secret signs, and love one another almost before they are acquainted.*” TERTULLIAN, who wrote in the second century, after repelling the accusations brought against this society by the Gentiles — the Antimasons of those days, — says: “Because they know little or nothing of our principles, they despise and condemn them, and endeavor to blacken that virtue and goodness, which is so conspicuous in us, with imagined vices and impurities: whereas it would be more just to judge of our *secret actions* by those that appear, than to condemn what is evidently good and praiseworthy, upon suspicion of private faults.” This remark was made *more than sixteen hundred years ago*; and yet how pertinent to the present times!

Note 2 — Page 7.

(See “Religious Ceremonies of various Nations,” page 278). The Cape Verd Islands at the time referred to, belonged to the Carthaginians, and are only about three weeks’ sail from the American continent.

Diodorus Siculus also informs us that, some Phœnician ships being driven by storms off the coast of Africa, at last fell in with an Island of great magnitude, lying from Lybia, many days’ sail towards the *West*; which description it has been contended, can answer to no other place than America; for the few islands in the vast Atlantic Ocean, called the *Azores*, and some others, are very inconsiderable in size. This conjecture is somewhat strengthened by the remark of

Plato, in his *Timæus*, that beyond the Pillars of Hercules there was an island in the Atlantic Ocean, larger than *Africa* and *Asia* together.

A late number of the *United Service Journal* (London), furnishes the following paragraph:—"A few years since, there was found near Montevideo, in South America, a stone, with the following words in Greek, written on it:— 'During the reign of Alexander, the son of Philip, king of Macedon, in the 63d Olympiad, Ptolemy'—the remainder of the inscription could not be deciphered. This stone covered an excavation, which contained two very ancient swords, a helmet, a shield, and several earthen amphoræ of large capacity. On the handle of one of the swords was the portrait of a man, and on the helmet there was sculpture work, representing Achilles dragging the corpse of Hector round the walls of Troy. This was a favorite picture among the Greeks. Probably this Ptolemy was overtaken by a storm in the great Ocean, as the ancients termed the Atlantic, and driven on the coast of South America."

The *North American Review*, for July of the present year, notices the intended publication of an important work, at Copenhagen, under the superintendence of the Royal Society of Northern Antiquaries. It is no less than a collection of Icelandic documents, consisting of ancient Sagas, and selections from geographical works, concerning the early voyages of the Northmen to North America. These are accompanied by Latin and Danish versions, and with Latin notes and disquisitions respecting their first landing-places and settlements on the American continent. It is said that these documents "comprise testimony, the most authentic and irrefragable, to the fact, that North America was actually discovered by the Northmen towards the close of the tenth century, visited by them repeatedly during the eleventh and twelfth (some of them even settling there as colonists), rediscovered towards the close of the thirteenth, and again repeatedly resorted to in the course of the fourteenth; and that the Christian Religion was established there not only among the Scandinavian emigrants, but in all probability, likewise among tribes, previously, or, at all events, then seated in those regions."

Note 3—Page 9.

Humboldt says that, in the infancy of Christianity, Mexico was in a more advanced state of civilization than Denmark, Sweden and Russia.—*Researches in Amer.* vol. i. p. 83.

Note 4—Page 11.

Sir William Jones says that, the religion of Mexico and Peru was substantially the same as that practised by the various nations of the Eastern hemisphere.—*Asiat. Res.* vol. i. p. 268.

The following legendary account of their original population, given by the Mexican Priests to the candidate on his initiation into their mysteries, bears such a striking analogy to the settling of the Israelites in the promised land, that some authors have conjectured that it proceeded from a tradition of the deliverance of that people from their Egyptian captivity, and their subsequent wanderings in the wilderness. A warlike tribe of Noah Americans, says the legend, under an experienced chief, and directed by the god Vitzliputzli, who, *holding in his hand a rod formed like a serpent*,* was seated in a square Ark† made of reeds,‡ called

*The rod of Moses was changed into a serpent.—Exod. iv. 3.

†The Israelites were accompanied by an Ark, (Josh. iii. 1.) which was esteemed the throne of God.—Exod. xxv. 22, xl. 38. Psalm lxxx. 1. Isai. xxxvi. 16.

‡Parch. Pilgr. b. viii. c. 10.

the throne of the god* (teoicpalli) the four angles of which were surmounted by serpents' heads.† The Ark was borne by four priests;‡ and thus protected, the people set out in quest of a settlement; assured by the god that they should conquer every enemy who might be rash enough to oppose their design.§ They marched and encamped by the direction of Vitzliputzli,|| who during the continuance of an extended rest, revealed the mode of worship¶ which was most acceptable to him; and dictated a code of laws to be used when they had taken possession of the land of promise; and also distinctly marked the place of their settlement to be *upon a lake*, abounding with the lotos; on the borders of which they should find a fig tree growing out of a rock, where was perched an eagle in the act of devouring its prey. In the midst of their encampments a tabernacle was erected, which contained an altar** for the reception of the sacred ark, on which their god was triumphantly seated. After a long and tedious expedition, they arrived at the precise spot which had been pointed out, and finding the prescribed tokens, they built the city of Mexico on an island in the midst of the waters;†† furnished it with a pyramidal temple,‡‡ and soon became a populous and flourishing nation.—*Hist. of Initi.*

Note 5 — Page 14.

This Lodge offers another proof of the excellence and useful influence of Masonry, nearly as distinguished as that given in the text. When in Dominica, in the year 1805, the 46th regiment was attacked by a French force, which it gallantly repelled; but in the action had the misfortune again to lose the Masonic chest, which the enemy succeeded in securing on board their fleet, without knowing its contents. Three years afterward, the *French government*, at the earnest request of the officers who had commanded the expedition, returned the chest with several complimentary presents;—offering by that act the acknowledgment and homage of an enlightened nation to the purity, value, and usefulness of Masonry.

In 1834, there were, says the Review, but twelve Masons attached to the Lodge; one only of whom was among the number of its original members. These twelve, however, in that year, petitioned and obtained from the Grand Lodge of Ireland, a renewal of their original charter. This circumstance elicited the interesting facts, which are here given from their records. The regiment in 1834 was, and I believe is, at the present time, stationed at Canterbury, in England.

Note 6 — Page 14.

In 1779, a charter was granted by the Massachusetts Grand Lodge to Gen. JOHN PATTERSON, Col. BENJ. TUPPER, and Maj. WILLIAM HULL, to hold a travelling Lodge in the American army, called "WASHINGTON LODGE."

On the 13th May, 1756, the M. W. Grand Master, JEREMY GRIDLEY, Esq. commissioned his brother, the R. W. RICHARD GRIDLEY, Esq. "To congregate

*Humb. Res. vol. i. p. 216.

†These corresponded with the *horns* of the Israelitish altar.—Exod. xxxviii. 2.

‡Vide Deut. xi. 8. Josh. vi. 6.

§"If thou shalt say in thine heart, These nations are more than I, how can I dispossess them? Thou shalt not be affrighted at them; for the Lord thy God is among you, a mighty God and terrible."—Deut. vii. 17. 21.

¶Robertson's Amer. b. iv. sec. 8. Vide Exod. xi. 36.

¶Exod. xxiv. 12.

**Exod. xi. 2, 3.

††Purch. Pilgr. b. viii. c. 10.

‡‡Humb. Res. vol. i. p. 81.

all Free and Accepted Masons in the present expedition against Crown Point, and form them into one or more Lodges, as he shall think fit, and to appoint Wardens and other officers to a Lodge appertaining." In 1762, a deputation was granted to Col. JOSEPH INGERSOL to hold a Lodge at Crown Point.

On the 13th Nov. 1738, a deputation was granted by St John's Grand Lodge to the R. W. EDWARD HUNTINGFORD, to hold a Lodge in His Majesty's 28th regiment, stationed at Louisburg. And on the 13th April following, the R. W. ABRAHAM SAVAGE was authorized "to congregate all Free and Accepted Masons in the expedition intended against Canada, at Lake George, or elsewhere, into one or more Lodges, as he shall think fit, and appoint proper officers," &c.

Note 7 — Page 14.

The following anecdote happily illustrates the importance of a knowledge of Freemasonry, in the most distressing and eventful scenes in military life : —

At the battle of the Cedars, thirty miles above Montreal, on the St Lawrence, Capt. McKINSTRY, of Col. PATTERSON'S regiment of Continental troops, was twice wounded and taken prisoner by the Indians. His intrepidity as a partizan officer, had excited the fears and unforgiving resentment of the savages. They determined to put him to death. Already had the victim been bound to the tree, and surrounded by the fagots intended for his immolation. Hope had fled ; and in the agony of despair he had uttered that mystical appeal which the brotherhood of Masons never disregard ; when, as if heaven had interposed for his preservation, the warrior BRANDT understood, and saved him. This Indian warrior had been educated in Europe, and had there been initiated into the mysteries of Freemasonry. Feeling the force of his obligations, he immediately preserved a brother's life, and ultimately obtained his ransom. Capt. McKINSTRY died in June, 1822.

Is an Institution, whose principles are capable of exercising such an influence over the boisterous passions of the the savage, an evil to society ?

Note 8 — Page 15.

This Grand Lodge was formed by virtue of a charter granted by King Athelstane to his brother Edwin, who, say the old records, "summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a General Lodge, of which he was Grand Master ; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the Constitution and Charges of an English Lodge ; made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons," &c. Hence our present Book of Ancient Constitutions.

It was usual for the "working Masons," at this period, to put some *mark* or *sign*, peculiar to themselves, as a sort of stamp, or instead of a monogram, (like the painters,) upon those stones which they had cut or hewn for public buildings, as palaces, castles, and especially churches of the Gothic style. This practice was particularly common among the German Masons of the fourteenth and fifteenth centuries, as has been ascertained by frequent examinations of the ancient Gothic churches in that country. These *marks* are also found in the famous cathedrals of Strasburg and Rheims, and in a single instance, at Notre Dame, in

Paris — one of the most splendid monuments of Gothic architecture in France. Similar marks are likewise to be seen at St Dunstan's-in-the-East, at London; but they are of a more recent date, that edifice having been built by Sir Christopher Wren, who at the time was Grand Master of Masons in England.

A correspondent of the London "*Freemason's Quarterly Review*," for Dec. last, furnishes the following interesting fact:—"About eight years back the tower and south side of this ancient Gothic structure, (church of St Mary's, at Shrewsbury,) underwent a thorough repair; the circular arches which divided the side aisles from the transepts, and which for very many years had been disfigured by a superabundant application of mortar, from the hands of some tasteless plasterer, have been scraped and cleaned so as to exhibit the fine Norman arches in nearly their original beauty; and, adds the editor of the *Salopian Journal*, 'it may, perhaps, be worthy of remark, as well as interesting to some antiquarian and Masonic readers to be informed, that in clearing the plaster from the arches above noticed, the *distinguishing marks* of several of the *operative Masons*, who were employed in working the stones of which these arches are composed, have been discovered; and it is a singular fact, that some of these MARKS though used many centuries ago, are similar to those used by the Masons of the present day.'"

Hulbert's Phillips' History of Shrewsbury says, that this church was founded by King Edgar, but in what year is not known. A note to this remark, supposes that the foundation was laid before the time of Edgar. Ancient Masonic history informs us that, during the reign of this Prince, (in 960), the Fraternity were re-organized by St Dunstan, "under whose auspices they were employed on some pious structures." The correspondent of the Review points out to the editor, the source from which he may obtain more precise information in relation to this interesting discovery; of which, it is not to be presumed, he will fail to avail himself. Fac simile impressions of the *marks*, or monograms — those found in Germany and France, as well as in England, — would be incomparably interesting to the Masonic community; and hardly less so to the antiquary, whether within or out of the pale of the Fraternity.

Note 9 — Page 19.

The same or similar ceremonies which were observed in the worship of Osiris and Isis in Egypt, the great sources of secret and mysterious rites, (Lucian. de Dea. Syr.) were celebrated in Greece in honor of Bacchus and Rhea; at Eleusis, they were applied to Ceres and Proserpine; in Tyre and Cyrus, to Adonis and Venus.—"*Signs and Symbols.*"

Plutarch assures us that, the Egyptian Isis was the same with Ceres; that Osiris was the same with Bacchus; and that the Dionysia of Greece was only another name for the Pamyliia of Epypt. According to Festus, (see Univ. Hist.) the Liberalia of Rome was the festival corresponding to the Dionysia of Greece; and it is probable, says Mr Lawrie, that this feast was observed throughout the Roman empire, until the abrogation of the Pagan theology in the reign of Theodosius, about four hundred years after Christ. Psellus informs us that, the mysteries of Ceres subsisted in Athens until the eight century of the Christian era, and were never totally suppressed.—(Vide "*Treatise on Grecian Gods.*") It is to be observed that these mysteries were greatly corrupted and perverted from their original purposes by the Greeks and Romans. Mr Lawrie truly remarks that, they contracted impurities from the corruption of their abettors; and though the forms of initiation were still symbolical of the original noble objects of the

institution, yet the licentious Romans mistook the shadow for the substance; and while they underwent the rites of the Eleusinian mysteries, they were strangers to the objects for which they were framed.

The reader will make the necessary distinction between the Dionysian association and the Bacchanalia, or Feast of the Bacchanals. They have sometimes been mistaken, by persons not thoroughly acquainted with their respective histories, to be one, and the same association, because they were both dedicated to Bacchus. Nothing can be farther from the fact. Herodotus tells us that the solemnities in honor of Dionysius, or Bacchus, were originally instituted in Egypt; and were transferred from that country into Greece by one Melampus. The Bacchanalia were instituted by an illiterate and licentious priest who came from Greece into Tuscany about two hundred years before Christ. From Tuscany they were imported to Rome; but the promoters of these midnight orgies having indulged in debauchery and disloyalty to the farthest extent, the meetings, throughout all Italy, were abolished by a decree of the senate.—*Liv. lib. xxxix.*

Note 10 — Page 20.

They used, as most significant emblems, the Theological ladder—the triple support of the Universal Lodge—the point within a circle, and many other legitimate emblems of Masonry:—they used the same form of government—the same system of secrecy, allegory, and symbolical instruction; all tending to the same point,—the practice of morality.—*History of Initi.*

Note 11 — Page 22.

Solomon's distinguishing taste leaned to architecture, and he indulged it, after the erection of the Temple, in building several magnificent fabrics, as well public as private. One palace was constructed for his own use;—another for his Egyptian Queen;—and a third to serve as an occasional residence for himself or other members of the royal family. He surrounded Jerusalem with walls;—built an Arsenal,—a Senate house called Millo;—fortified a number of towns, on the frontiers, and in the centre of his dominions, and supplied them with magazines.—(Vide Gleig's *His. Bible*, v. ii. p. 21.) He built Tadmor and Baalath, (otherwise, Palmyra and Baalbec,) between the Euphrates and the coast; also Gezer and lower Beth-horon, between Joppa and the Red Sea.—*Milman's Hist. Jews*, v. i. p. 219.

Note 12 — Page 22.

The *Anthologia Hibernicæ*, for 1794, informs us that in that year, one of the ancient *Syriac fraternities* still existed on Mount Libanus. I see no reason, therefore, why a portion of their predecessors may not have appeared in "Christian Europe during the dark ages."

Note 13 — Page 23.

His (Solomon's) fleets navigated both the Red Sea and the Mediterranean, bringing home gold, and ivory, and precious stuffs from Africa and Spain.—*Milman's Hist. Jews.*

Note 14 — Page 23.

The Phœnician navies extended their voyages beyond the Pillars of Hercules, where they founded Cadiz. Northward they sailed along the Coast of France to the British Islands; southward along the African shore. They admitted the Jews as regular partners, or permitted them to share the advantages of this traffic.—*Milman's Hist. Jews*, v. i. p. 217.

Note —. — Page 23, line 24.

[The reference to this note was accidentally omitted in the text.]

After Pythagoras, in the course of his travels through Egypt, Syria, and Ionia, had been initiated into the mysteries of those enlightened kingdoms, he imported into Europe the sciences of Asia, and offered to the inhabitants of his native soil, the important benefits which he himself had received.* The offers of the sage having been rejected by his countrymen of Samos, he settled at Crotona, in Italy, where more respect was paid to his person, and more attention to his precepts.† When the kindness of the Crotonians, and their solicitude to obtain scientific information, had inspired Pythagoras with some hopes of success, he selected a number of his disciples, who, from a similarity of their characters, the mildness of their dispositions, and the steadiness of their conduct, seemed best adapted to promote the purposes he had in view.‡ He formed these into a fraternity, or separate order of men, whom he instructed in the sciences of the East, and to whom he imparted the mysteries and rites of the Egyptian, Syrian, and Ionian associations.§ Before a candidate was received into the number of his disciples, a minute and diligent inquiry was made into his temper and character.|| If the issue of this inquiry was favorable to the aspirant, he bound himself, by a solemn engagement, to conceal from the uninitiated, the mysteries which he might receive, and the sciences in which he might be instructed. The doctrines of charity, of universal benevolence, and especially of affection to the brethren of the Order, were warmly recommended to the young disciples; and such was the influence which they had upon their minds, that discord seemed to them, to have been banished from Italy, and the golden age to have again returned.¶ Strangers of every country, of every religion, and of every rank in life, were received, if properly qualified, into the Pythagorean association. Like Freemasons, they had particular words and signs, by which they might distinguish each other, and correspond at a distance.** They wore white garments, as an emblem of their innocence.†† They had a particular regard for the East.‡‡ They advanced from one degree of knowledge to another.§§ They were forbidden to commit to writing their mysteries, which were preserved solely by tradition.||||

Mr Clynych¶¶ has enumerated, at great length, all the points of resemblance between the Pythagorean and Masonic Institutions. He attempts to prove that the latter took its rise from the former; and though he has been successful in pointing out a remarkable coincidence between the two associations, he is not sustained in the conclusion to which he has arrived. His facts may be used with equal, if not with additional strength, in maintaining the reverse of his proposi-

*Lawrie. Pythagoras returned from Egypt about 560 years before Christ.

†Jamblichus de vita Pythagoræ.

‡Gillies' Hist. Greece, vol. 2.

§Aulus Gellius. Gillies, v. 2.

¶Jamb. Gillies.

¶¶Jamblichus. Basnage Hist. Jews.

**Gillies, v. 2. Anthologia Hibernicæ, for March, 1794.

††Basnage, b. 2.

‡‡Ibid.

§§Jamb.

||||Ibid.

¶¶Anthol. Hibernicæ, 1794.

tion. Whether the Pythagorean and Masonic associations were precisely analogous or not, there can be but little doubt that Pythagoras was fully acquainted with the arcana of the latter, and that he taught them to his disciples.

Note 15 — Page 24.

The Abbe, (in order to carry out his malignant intentions,) adduces a variety of reasons to shew that the Templars derived their Masonic knowledge and ceremonies from the Manicheans, which sect originated about A. D. 272.

Note 16 — Page 27.

Grand Masters in England from A. D. 924 to 1725. This list was compiled by Dr Anderson, by order of the Grand Lodge at London, in 1735.

Prince Edwin,	924	Sir Thomas Gresham,	1570
St Dunstan,	960	Earl of Effingham,	1575
Lesfrick, Earl of Coventry,	1045	Earl of Huntington,	1588
Gundulph, Bishop of Rochester,	1070	King James I.	1603
Roger de Montgomery,		UNDER WHOM WERE,	
Gilbert de Clare, Marquis of Pembroke,	1150	Inigo Jones,	1603
Peter de Colechurch,	1209	Earl of Pembroke,	1618
Bishop of Winchester,	1215	King Charles I.	1625
Archbishop of York,	1273	UNDER WHOM WERE,	
Earl of Gloucester,	1280	Earl of Pembroke,	1625
Ralph, Lord of Mount Hermer,	1300	Earl of Danby,	1630
Bishop of Exeter,	1320	Earl of Arundel,	1632
John de Spoulee, Master of the	1350	Earl of Bedford,	1635
Ghiblin,		Inigo Jones,	1636
Bishop of Winchester,	1357	King Charles II.	1660
Robert a Barnham,	1375	UNDER WHOM WERE,	
Henry Yevele,	1375	Earl of St Albans,	1660
Langham, Abbot of Westminster,	1376	Earl of Rivers,	1666
Earl of Surry,	1400	Duke of Buckingham,	1674
Chicheley, Archbishop of Canterbury,	1420	Earl of Arlington,	1679
King Henry VI.	1446	Sir Christopher Wren,	1685
Wanfleet, Bishop of Winchester,	1446	King William III.	1693
Beauchamp, Bishop of Sarum,	1471	UNDER WHOM WERE,	
King Henry VII.	1500	Duke of Richmond,	1695
Cardinal Wolsey,	1509	Sir Christopher Wren,	1698
Thos. Cromwell, Earl of Essex,	1530	Anthony Sayer, Esq.	1718
Lord Audley,	1540	George Payne, Esq.	1718
Duke of Somerset,	1547	Dr Desaguliers,	1719
Bishop of Winchester,	1552	Duke of Montague,	1721
Sir Thomas Sackville,	1561	Duke of Wharton,	1723
Earl of Bedford,	1567	Duke of Buccleugh,	1723
		Duke of Richmond,	1724
		Earl of Abercorn,	1725

Note 17 — Page 28.

Maitland in his history of London, has the following notice of the incorporation of the Masons of that city:—

"Masons, No. 30.—By the arms granted this society by William Hanckestow, Clarencieux-King at Arms, in 1477, it appears to be of considerable antiquity; however it was only incorporated, by *letters patent*, of the 29th of Charles II. Sept. 17, Anno 1677, by the name of the Master, Wardens, Assistants and Commonalty, of the company of Masons of the city of London."

"Their armorial ensigns are *azure* on a chevron between three castles *argent*, a pair of compasses somewhat extended of the first. Crest a castle of the second."



"This incorporation of course included the operatives of the Freemasons, who, in their society, make use of the same armorial bearings, which it is very probable, originally belonged to them."—*Ancient Mysteries, &c. by J. Fellows.*

The following are extracts from the *Act of Incorporation* (or Letters Patent) of the present Grand Lodge of England :

"GEORGE THE THIRD, by the Grace of God, of Great Britain, France, and Ireland, King, Defender of the Faith, To ALL to whom these PRESENTS shall come, Greeting, WHEREAS the SOCIETY of FREE and ACCEPTED MASONS have for Ages held frequent meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to Us and our Predecessors, with Reverence and Obedience to the Laws, and Kindness and Good Will to their Fellow-Subjects : And whereas, the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed, from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves."

* * * * *

"Now, KNOW YE, That We, out of Our Princely Regard to a Body of Men, associated for such laudable Purposes, *willing to manifest to the World our entire Approbation of their past Conduct*, and desirous to enable them to answer more effectually the humane Ends of their Institution, of Our especial Grace, certain Knowledge, and mere Motion, have ordained, given and granted," &c.

Note 18 — Page 32.

This Lodge retains its original charter. Joseph Warren, Paul Revere, and other master spirits of the American revolution, were members of it. The original code of By-laws, signed by them, is still preserved.

Note 19 — Page 33.

During the short period that the lamented WARREN presided over the interests of the Fraternity in America, notwithstanding the unsettled state of the country, Masonry flourished, and the Lodges increased in numbers and respectability. His loss was severely felt by the brotherhood. The Lodges being deprived of a head, difficulties arose respecting the extent of the powers of the Grand Lodge over which he presided ; of its capacity to perform its usual functions ; and confusion and discord followed.

The meetings were suspended during the occupancy of Boston by the British, but immediately on its evacuation, and previous to any *regular communication*, the brethren, influenced by a pious regard for the memory of their late illustrious and revered Grand Master, were induced to search for his body, which, in the hurry and bustle of a battle field, had been indiscriminately buried on the spot where he breathed out his soul to Him who gave it. They accordingly repaired to the place, and, under the direction of a person who was on the ground at the

time of his burial, succeeded in finding the body. Though in a mangled condition, it was identified by means of an *artificial tooth*, and some other marks, known to his friends. Having been raised, the corse was conveyed, with proper respect and solemnity, to the State House (now City Hall), in Boston: whence, attended by a large and respectable concourse of the brotherhood and citizens, with the late Grand Officers at their head, it was carried to the Stone Chapel, where an eloquent eulogium was pronounced by the R. W. Br. PEREZ MORTON, late Solicitor General of Massachusetts.

Note 20 — Page 34.

The following notice of the death and character of the M. W. Br. GRIDLEY, appeared in the newspapers of the day, and is preserved among the records of the Grand Lodge of Massachusetts.

"BOSTON, SEPT. 17, (1767).—On Thursday last died here JEREMY GRIDLEY, Esq., Attorney General for the Province, and a Member of the General Court: his funeral was attended on Saturday, with the respect due to his memory, by the Members of the Council, and the Judges of the Superior Court, in town, the gentlemen of the Bar, the brethren of the Society of Freemasons, of which he was Grand Master, the Officers of the first regiment of Militia, of which he was Colonel, the members of the Marine Society, of which he was President, and a great number of the gentlemen of the town. Strength of understanding, clearness of apprehension, and solidity of judgment, were cultivated in him by a liberal education, and close thinking: his extensive acquaintance with classical and almost every other part of literature, gave him the first rank among men of learning: his thorough knowledge of the civil and common law, which he had studied as a science, founded in the principles of government, and the nature of man, justly placed him at the head of his profession: his tender feelings relative to his natural and civil ties; his exquisite sensibility, and generous effusion of soul for his friend, were proofs that his heart was as good as his head was sound; and well qualified him to preside over that ancient society, whose benevolent constitutions do honor to mankind. He sustained the painful attacks of death with a philosophic calmness and fortitude, that resulted from the steady principles of his religion."

Note 21 — Page 36.

List of the Masters of St John's Lodge, from A. L. 5734, (the date of the earliest record now to be found) to A. L. 5836:—

W. George Mitchell,	5739 to 5741	W. Hall Jackson,	5791
" John Wentworth,	5742 to 5745	" Nathaniel Adams,	5792 to 5795
" George Mitchell,	5746 to 5754	" Clement Storer,	5796 to 5797
" Nathaniel Pierce,	5755 to 5756	" E. St L. Livermore,	5798
" William Pearson,	5757 to 5758	" John McClintock,	5799
" John Coultass,	5759	" Samuel Larkin,	5800
" William Pearson,	5760 to 5762	" Thomas Thompson,	5801
" Hugh H. Wentworth,	5763	" Edward J. Long,	5802 to 5803
" Gregory Purcell,	5764 to 5766	" Samuel Larkin,	5804
" Samuel Warner,	5767 to 5768	" Lyman Spaulding,	5805
" Robert Trail,	5769 to 5770	" Joseph Willard,	5806
" Wiseman Claggett,	5771 to 5772	" Benjamin Brierley,	5807
" Samuel Livermore,	5773	" George Richards,	5808 to 5809
" John Marsh,	5774	" Benjamin Brierley,	5810
" Samuel Sherburne,	5775 to 5777	" Daniel D. Akerman,	5811
" Hall Jackson,	5778*	" Samuel Larkin,	5812 to 5814
" Hall Jackson,	5788 to 5789	" John Davenport,	5815 to 5816
" John Sullivan,	5790	" Samuel Larkin,	5817 to 5818

*During the Revolution, and for some time after, no Master was elected, and the Lodge met but a few times.

W. John Locke,	5819	W. Robert Gray,	5829
" Samuel Larkin,	5820 to 5821	" Samuel Cushman,	5830
" James Ladd,	5822 to 5824	" Robert Smith,	5831
" Sylvester Melcher,	5825 to 5826	" Robert Morrison,	5832
" Joseph W. White,	5827	" John Christie,	5833 to 5836
" John S. Davis,	5828		

Note 22 — Page 40.

This law was enacted by the celebrated "*Bat Parliament*," during the minority of Henry VI. The Duke of Bedford was at the time Regent of the kingdom; but being in France, the regal power was vested in his brother Humphrey. The care of the young king's person and education was entrusted to Henry Beaufort, Bishop of Winchester,* the duke's uncle, and grand-uncle to the king. The bishop was a prelate of great capacity and experience, but of an intriguing and dangerous character. Aspiring to the sole government of the public affairs, he and his followers were necessarily involved in continual disputes with his nephew the Protector; who being a Mason, and warmly attached to the Fraternity, most probably interested them in his opposition to the disloyalty and intrigues of his profligate uncle. But however this may have been, the known fact that the duke was a member of an association which the jealous prelate had conceived to be inimical to his designs, was, to him, a sufficient reason why he should employ his influence to break up their assemblies. To this end, he procured the enactment of the law here referred to. But, as observed in the text, it was never put in force. On the contrary, the duke, knowing the Masons to be innocent of the accusations alleged against them, took them under his protection, and transferred the charge of rebellion, sedition, and treason, to the bishop and his followers; who, he asserted, were violators of the public peace, and rigorous promoters of civil discord. In order to avert the consequences which must inevitably have followed the successful prosecution of this charge, the crafty churchman prevailed on the king, through the intercession of Parliament — which his wealth and influence had corrupted, — to grant letters of pardon for all offences committed by him contrary to the statute of provisors, and other acts of præmunire. He thus escaped the punishment due to his crimes. The Masons, however, were not again molested by him or his friends; — and the *bishop's law* remains only as a monument to perpetuate his own infamy. The king himself was subsequently initiated into the Order (in 1442); — on which occasion the duke of Gloucester was present and assisted in the ceremonies. The latter was afterwards

—————"traitorously murder'd
By Suffolk and the Cardinal Beaufort's means."

Shakspeare, after giving a horrible picture of despair, and a tortured conscience, in the person of the Cardinal, introduces King Henry to him with these sharp and piercing words: —

"Lord Cardinal, if thou think'st on heaven's bliss,
Lift up thy hand, make signal of that hope.—
He dies and makes no sign. * * *

War.—So bad a death argues a monstrous life."—*Henry VI. Act 3.*

Note 23 — Page 43.

A joint committee of the Massachusetts General Court, in April, 1836, of which Henry Williams, of Boston, was chairman, (and four other individuals members,)

*Better known as Cardinal Beaufort.

made a report on secret societies, 23 pages out of 35 of which were taken up with the absurd endeavor to identify the political revolutionary societies in France, and the Orange Lodges in the British empire, with Freemasonry. The report either proves that the committee were resolved not to develop the truth, or were incapable of drawing an inference: — in fact, that they were willing to falsify, or did not understand the matter they were directed to investigate.

Freemasonry has not been prohibited in France: and the penal laws referred to by the committee, were directed solely against political associations. Louis Philippe himself is a Mason.

The principal portion of the 23 pages, consists of a garbled account of certain debates in the English Parliament, respecting the Orange Societies. The report is so disingenuous that it would deserve no notice were it not that it was printed by order of the Senate. But, notwithstanding its origin, it cannot be deemed sufficiently respectable to require an exposure of its manifold falsehoods and absurdities. A few remarks will indicate its general character.

The committee assert that, "the *Orange Lodges* embrace Freemasonry in the higher orders;" and "the *TRADES' UNIONS* constituted Freemasonry in the lower classes."* It is scarcely possible to believe that the committee were so ignorant as not to know these assertions were false.

The Trades' Unions are composed of all classes of mechanics, united for their own protection against the alleged grasping avarice of capitalists and corporations. The Orange Lodges were organized for the purpose of sustaining the Protestant ascendancy; — that is, to prevent the government from conceding to the Roman Catholics equal rights with their fellow-subjects. Neither of them had the slightest connexion with Freemasonry in their objects.

In a note,† they assert that, "The determination of King William to discountenance *all secret societies* is an emphatic condemnation of Freemasonry." How far the opinions of an English king should control the deliberations of American legislators, it is left to the committee to determine. They have, unfortunately for their veracity, proved, (on the same page with the note,) by quoting the king's own words, that he has not expressed the determination which they have imputed to him. The Commons had presented an address to the king praying him to take measures to discourage Orange Lodges, and other *political societies*, &c. To this the king replied, "it is my *firm intention* to discourage *Orange Lodges*, and generally all *POLITICAL societies*, excluding persons of a *DIFFERENT religious persuasion*, using signs and symbols, and acting by means of associated lodges." Neither the Commons in their prayer, nor the king in his assent, make any allusion to Freemasonry. But we should lenient with the committee, since, when they *manufacture* their facts, they furnish us with the means of refuting them. Skilful legislators!

In the same note, this committee allege, that the king, "fortyone years ago, took the unlawful oaths of a Freemason, when he was 29 years of age;" that "his brother, the Prince of Wales, was then nominally Grand Master, as his brother, the Duke of Cumberland, now actually is;" that "at Freemasons' Hall, on the 13th May, 1795, his Royal Highness (Prince of Wales) being in the chair, was accompanied by the Duke of Clarence, and PRINCE WILLIAM (now the king) who had *been initiated on the preceding evening*."

It is hardly worth while to remark that, the committee make two persons out of his majesty, inasmuch as the Duke of Clarence is the veritable Prince William. It is proper, however, to remark that, the essential allegations in this extract are false.

* Report, p. 22.

† Page 38

The king was initiated under the Grand Mastership of a former Duke of Cumberland, who died in Sept. 1790. The then Prince of Wales (late king) was not initiated until near a year afterwards. The present Duke of Cumberland is not, and never has been Grand Master of Masons. The present incumbent is his younger brother, the highly accomplished and liberal Duke of Sussex. The king was initiated many years before the time (May 12, 1795) alleged.

During the long debate of Feb. 24, (last) of which the committee make such unfair use, no attack whatever was made by any of the speakers upon the Fraternity. The committee have, nevertheless, attempted to cajole the public into a belief that the suppression of Freemasonry was the great object of the king and Parliament.

The following interesting note from NAHUM CAPEN, Esq. Corresponding Grand Secretary of the Grand Lodge of Massachusetts, has been obligingly written at my request. While it affords gratifying intelligence of the present condition of Masonry in England and France; it at the same time, furnishes a conclusive refutation of the scandalous "Report," which has occasioned the preceding remarks :

BOSTON, JULY 25, 1836.

DEAR SIR — In answer to your note of the 20th inst. I can only speak briefly and in general terms.

Freemasonry in Great Britain is in high favor, and is patronized and sustained by some of the ablest and best men of the kingdom. His Royal Highness, the Duke of Sussex is Grand Master of the Grand Lodge of England, and his devotedness to the Institution, and the good judgment which characterizes his administration, tend to elevate its character and to render it an efficient agent in the great cause of charity and moral reform.

Having had the honor of a personal interview with his Royal Highness, I can assure you that he is not only a Mason in theory, but in practice; not only a Mason by profession, but one possessed of a thorough knowledge of Masonic duties and requirements. The Institution is honored by such a man; and his strict adherence to the "*ancient land marks*," forms an example worthy to be held in view and followed by some of our American brethren.

The king and queen are patrons of the Order, and I may add that many of the most distinguished noblemen, clergy and members of Parliament are active in sustaining and promoting its welfare. I might refer to the various schools and institutions, which are entirely supported by the Fraternity, but I must leave the subject to be enlarged upon at a more convenient season.

With respect to the Orange Lodges, it is not very creditable to the candor, or knowledge of any man, or any set of men, to connect them in any way with the Masonic Institution. They are purely of a political character and have no more to do with Masonry than with the Tariff system of the United States. In fact, some of the most zealous Masons have been among the most active in destroying the Orange Lodges; and while members of Parliament have denounced this secret association under his Royal Highness, the Duke of Cumberland, and all others of a similar character, they have always excepted Freemasonry. The former is looked upon as dangerous, because it is political; the latter is viewed with favor, because the tendency of its principles is to exercise and elevate the affections and promote charity. This view of the subject prevails throughout Great Britain — and the singular perversion of truth to which you allude, is sufficient to mark its authors as enemies to justice.

In France, our Institution is well supported; it being in the hands of illustrious and efficient men. All secret associations, of a doubtful character, as it is well known, are prohibited in France — but no one denounces Freemasonry. It stands almost as sacred as religion, and but few harbor the unjust suspicion that, it is dangerous either to church or state. This sentiment prevails where tyrants rule and fear justice, or where prejudice or dishonesty dictates the actions of men.

Very truly, your friend,

NAHUM CAPEN.

CHARLES W. MOORE, Esq.

Note 24 — Page 49.

Individual Freemasons may have wronged their neighbors, or may have been implicated in criminal acts;—what then? Let us go to the Christian churches, where the holiest rites of our holy religion are administered — where a course of moral and religious discipline is in constant use;—will it be pretended that all professors of religion are free from error and guiltless of crime? Yet, shall religion be reproached, because unworthy men have assumed its cloak?—It would be most unjust to reproach the whole body of Antimasons with the crime of murder, because Gray, a leading and influential man amongst those in the Western part of New York, was convicted of that crime, and executed.—*Speech of Hon. Francis Baylies.*

Note 25 — Page 56.

The first Christians were accustomed to pledge themselves to one another by a solemn declaration, that, *rather than prove unfaithful to their LORD or abandon his cause, they would suffer a similar fate to that of the traitor*,—who “falling headlong, after his strangulation, burst asunder in the midst, and all his bowels gushed out.”—(Acts i. 18.) This form appears also in the oath administered by a particular class of the early Christians, but with greater formality of reference: “*Si vero non hæc omnia servavero, habeam partem cum JUDA, et lepra Giezi, et tremore Cain, insuper et pœnis quæ lege eorum pietatis continentur, ero subjectus*”* Pliny, who wrote in the first century, reports in his letter to the Emperor Trajan, *that the CHRISTIANS were wont to meet together in the night, and bind themselves by an OBLIGATION OF FEALTY*; and Tertullian, a Presbyter of Carthage who died about A. D. 216, in his *Apology for the secret society* spoken of in Note 1, says: “If we do all in private, how came you to know what is done? Not from one of ourselves, for none are admitted to *religious mysteries* without an *oath of secrecy*.”

Note 26 — Page 56.

The Legislatures of Massachusetts and Rhode Island have enacted laws prohibiting the administration of extra-judicial oaths. They were intended as peace offerings to Antimasonry, and generally understood to be specially directed against the Masonic Institution. But, in this instance, malice was outwitted by folly; inasmuch as those laws were rendered nugatory by their encroachment upon the Constitutional rights of the citizen. An extra-judicial oath is one administered by a judicial officer in an irregular manner. An affidavit, touching matters not subjects of legal inquiry, taken before a Justice of the Peace *acting in his official capacity*, would be an irregular proceeding; and the oath so administered, extra-judicial. This has been a common practice in Massachusetts; and the Constitutional power of the Legislature to suppress it is unquestionable. But the Legislature has not the power to regulate, or interfere with the conventional obligations of private individuals, or associations; if those obligations do not militate against their allegiance and duties as good and faithful citizens. It has not the power either to prohibit or to dictate the terms in which an individual may pledge himself to his fellow, whether that pledge assume the solemnity of an oath, or the ordinary form of a promise. In either case, it is a matter of conscience, the full and free enjoyment of which is secured to every citizen of this Republic, by the Constitution under which he lives.

* *Novellæ Constitutiones Justiniani*; quoted by the author of “*The Secret Discipline mentioned in Ancient Ecclesiastical History Explained.*”

Note 27 — Page 59.

The agitators summoned a Convention, for the purpose of making another Presidential nomination, at Philadelphia, in May last; the proceedings of which furnish the latest authentic intelligence on the subject of political Antimasonry which I have been able to obtain; and probably the last with which the public will be favored. The convention consisted of "between twenty and thirty members;" and after a stormy "session of two or three days," passed the following resolution and separated:—

"Resolved, That Henry Dana Ward and Henry Cotheal of New York, William A. Palmer and Titus Hutchinson of Vermont, Abner Phelps and J. Q. Adams of Massachusetts, Edward S. Williams of Rhode Island, Amos Ellmaker and Harmer Denny of Pennsylvania, Darius Lyman and Robert Hanna of Ohio, John Rutherford and James Vanderpool of New Jersey, and Zalman Storrs and John M. Holly of Connecticut, be the National Antimasonic Committee, and that into their hands, under the guidance of Providence, we commit the fate of the Antimasonic Party of the United States"!!

It was aptly remarked at the time, "that the Convention, having found political antimasonry defunct and confined," very properly made choice of the gentlemen named in the above resolution, to act as pall-bearers, and "to see that it was decently interred." It was further added, that, "the last offices could not have been committed to more suitable hands."

Note 28 — Page 61.

The gentleman here referred to, is Col. RICHARD GRIDLEY, the brother of JEREMY GRIDLEY, "the giant of the law." He was born in Boston, in 1711. In 1756, he was commander of the provincial artillery, under Gen. Winslow, in the expedition against Crown Point, and proceeded to Lake George, where he erected fortifications. At the taking of Louisburg, he pointed the mortar with such scientific accuracy that, on the third fire, he threw a shell into the citadel—"one grand cause of its surrender, and the conquest of Cape Breton." At the siege of Quebec, he enjoyed the distinguished honor of commanding the provincial artillery under the immortal Wolfe, and proved himself worthy of the place he occupied. His services were acknowledged and rewarded. "The Magdalen Islands with an extensive seal and cod fishery, and half pay as a British officer, were conferred on him. At the commencement of the revolution, his British agent, by order of government, inquired to what party he devoted his services. His magnanimous answer was, '*he never drew his sword but in the cause of justice, and such he considered to be his country's.*' His half pay ceased, and the arrears already due he had too much spirit to receive." He was appointed chief, and William Burbeck second engineer, by the Massachusetts Congress; but the latter was attached to the ordnance department, and Gridley had no assistant engineers. In May preceding the battle of Bunker Hill, he and Col. Henshaw, accompanied by Mr Devens, examined and reported in favor of fortifying Prospect, Bunker and Breed's Hills. This, however, was not done; and on the night before the battle, some difficulty arose as to which of the eminences it was intended by the Committee of Safety to have fortified. Breed's Hill* was finally concluded on, and "GRIDLEY laid out the works immediately with skill which would honor any engineer in the highest advance of military science."[†]

*On which the battle was fought. This eminence has since been, and will always continue to be spoken of as Bunker Hill—though, in truth, Bunker Hill lies to the North of it.

†Swett's History of Bunker Hill Battle.

He was wounded in the battle the next day, and carried off the field. Immediately after, the rank of Major General was conferred on him. On the 4th March, 1776, he was again engaged in erecting fortifications in the night, and the address, science, and prodigies of labor, displayed at Dorchester Heights, were perhaps never exceeded, except on Breed's Hill. These works compelled the enemy to evacuate Boston, the heights and islands of which were fortified by Gridley. Washington urged him to accompany the army, but his advanced age forbade, and he retired on half pay.

In 1758, Col. GRIDLEY was elected Junior Grand Warden of St John's Grand Lodge; and in 1761, he was promoted to the office of Senior Grand Warden. In 1768, after the death of his brother, he was elected Deputy Grand Master, under the M. W. HENRY PRICE; which office he continued to hold until 1775, when he was succeeded by the R. W. ABRAHAM SAVAGE, Esq. He was subsequently re-elected to the same office, and in 1787, presided at a special meeting of the Grand Lodge, convened on the occasion of the death of the M. W. Grand Master, JOHN ROWE, Esq. In 1795, he assisted the Grand Lodge of Massachusetts in laying the Corner Stone of the new State House, in Boston. He was a constant attendant at the meetings of the Lodge, and warmly interested in the prosperity and respectability of the Order. He lived to the age of 86, "a model of courtliness, beneficence, and hospitality, as well as military excellence."

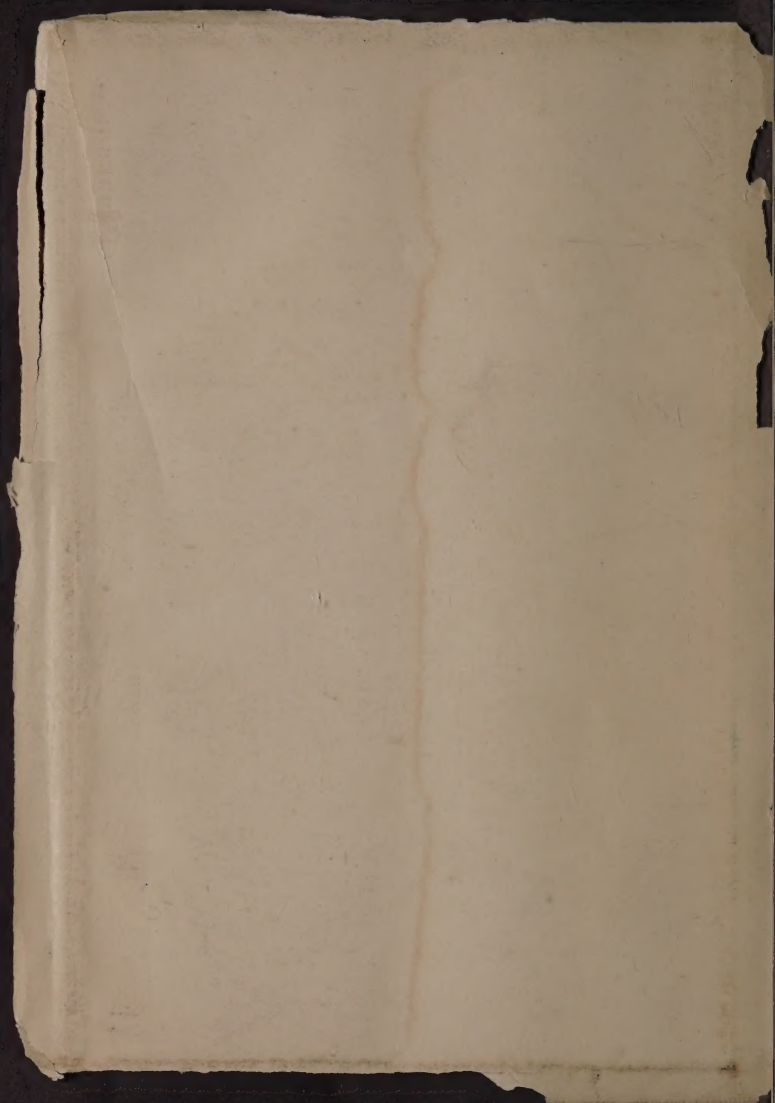
It is worthy of remark, that, all the Major Generals in the revolutionary army were Masons, *except Benedict Arnold*; all the Signers of the Declaration of Independence, *except four*; and all the Presidents of the United States, *except two*.*

*Vide Address on the Dedication of the Masonic Temple, in Boston, by Rev. Bernard Whitman.

CHARITABLE IRISH SOCIETY.

OFFICERS 1877-1917

Year	President	Vice-President	Treasurer	Secretary	Ass't Secretary	Keeper Silver Key	Directors
1877	Patrick A. Collins	Joseph D. Fallon	John Conlon	J. Stuart MacCorry		Patrick Collins	John W. McDonald Patrick Maguire John Galvin Thomas F. Fallon
1878	Joseph D. Fallon	Edward Ryan	John Conlon	John A. Daly		Patrick Collins	John W. McDonald Patrick Maguire John Galvin Thomas F. Fallon
1879	Edward Ryan	Patrick F. Griffin	John Conlon	John A. Daly		Patrick Maguire	John W. McDonald Thomas F. Fallon Henry F. Magee Thomas H. Lynch
1880	Patrick F. Griffin	John W. McDonald	John Conlon	Denis H. Morrissey		Patrick Maguire	Henry F. Magee Daniel G. Finnerty John Osborne, Jr. John O'Hare
1881	Patrick F. Griffin	Thomas Riley	John Conlon	Denis H. Morrissey		Patrick Maguire	William W. Doherty John Curtin Patrick F. Sullivan Henry F. Magee
1882	Thomas Riley	William W. Doherty	John Conlon	John F. Dever		Patrick Maguire	Denis H. Morrissey John Curtin Patrick F. Sullivan Henry F. Magee
1883	William W. Doherty	Timothy J. Dacey	John Conlon	John F. Dever		Denis H. Morrissey	Patrick F. Sullivan William B. Daley James L. Walsh Michael P. Curran
1884	Timothy J. Dacey	Denis H. Morrissey	John F. Callahan	John F. Dever	Jeremiah W. Fogarty (Dec. 15, 1884)	Patrick F. Sullivan	William W. Dwyer William B. Daley Edward B. Rankin James L. Walsh
1885	Denis H. Morrissey	Patrick F. Sullivan	John F. Callahan	Jeremiah W. Fogarty	John W. Ferguson	Edward B. Rankin	Patrick Lee William B. Daley James L. Walsh John H. Burke
1886	Edward B. Rankin	John B. Moran	John F. Callahan	Jeremiah W. Fogarty	John W. Ferguson	John M. Galvin	William B. Daley Michael T. Donohoe John T. Scully John H. Burke
1887	John B. Moran	John A. Daly	Patrick F. Sullivan	Jeremiah W. Fogarty	Robert E. O'Brien	William B. Daley	Michael T. Donohoe John T. Scully Denis J. Gorman James E. Cotter
1888	John A. Daly	John H. Burke	Patrick F. Sullivan	Jeremiah W. Fogarty	Christopher A. Connor	Michael T. Donohoe	Denis J. Gorman James E. Cotter Charles V. Dasey John T. Scully
1889	John H. Burke	Michael T. Donohoe	Patrick F. Sullivan	Jeremiah W. Fogarty	Christopher A. Connor	Patrick Maguire	Charles V. Dasey Edward A. McLaughlin Patrick D. Dwyer Thomas B. Fitzpatrick
1890	Michael T. Donohoe	Edward A. McLaughlin	John Conlon	Jeremiah W. Fogarty	Edward A. Morrissey	Thomas B. Fitzpatrick	Charles V. Dasey William B. Daley Thomas Ryan Thomas F. Taff
1891	Edward A. McLaughlin	James E. Cotter	John Conlon	Jeremiah W. Fogarty	Edward A. Morrissey	Thomas Ryan	Charles V. Dasey William B. Daley Thomas F. Taff Edward J. Flynn
1892	James E. Cotter	Thomas Ryan	Patrick F. Sullivan	Jeremiah W. Fogarty	Edward A. Morrissey	Charles V. Dasey	William B. Daley Thomas F. Taff Edward J. Flynn John F. Cronan
1893	Thomas Ryan	Charles V. Dasey	Patrick F. Sullivan	Jeremiah W. Fogarty	Edward A. Morrissey	Edward J. Flynn	John F. Cronan Patrick M. Keating Michael J. Dwyer Michael T. Callahan
1894	Charles V. Dasey	Edward J. Flynn	Patrick F. Sullivan	Jeremiah W. Fogarty	Edward A. Morrissey	John F. Cronan	Michael T. Callahan Michael J. Dwyer Patrick M. Keating Thomas Ryan
1895	Edward J. Flynn	John F. Cronan	Thomas F. Taff	Jeremiah W. Fogarty	Edward A. Morrissey	Michael T. Callahan	Michael J. Dwyer Patrick M. Keating Thomas Ryan Denis J. Gorman
1896	John F. Cronan	Michael T. Callahan	Thomas F. Taff	Jeremiah W. Fogarty	Edward A. Morrissey	Michael J. Dwyer	Patrick M. Keating Denis J. Gorman Frank J. Riley John J. Sullivan
1897	Michael T. Callahan	Michael J. Dwyer	Thomas F. Taff	Jeremiah W. Fogarty	Edward A. Morrissey	Patrick M. Keating	Denis J. Gorman John J. Sullivan John H. Duane Martin Fay
1898	Michael J. Dwyer	Patrick M. Keating	Thomas F. Taff	Jeremiah W. Fogarty	Edward A. Morrissey	Denis J. Gorman	John J. Sullivan John H. Duane Martin Fay James H. Devlin
1899	Patrick M. Keating	Edmund Reardon	Thomas F. Taff	Jeremiah W. Fogarty	Patrick H. Conway	Denis J. Gorman	John H. Duane Martin Fay James H. Devlin John P. Leahy
1900	Edmund Reardon	Denis J. Gorman	Thomas F. Taff	Jeremiah W. Fogarty	Patrick H. Conway	John H. Duane	John P. Leahy Patrick J. Flatley Michael J. Jordan Michael A. Toland
1901	Denis J. Gorman	John P. Leahy	Thomas F. Taff	Jeremiah W. Fogarty	Patrick H. Conway	John H. Duane	Patrick J. Flatley Michael J. Jordan Michael A. Toland William Sullivan
1902	John P. Leahy	Michael J. Jordan	Thomas F. Taff	Jeremiah W. Fogarty	Patrick H. Conway	Michael A. Toland	William Sullivan Wm. T. A. Fitzgerald John J. Keenan Edward H. Pinkham
1903	Michael J. Jordan	Wm. T. A. Fitzgerald	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	Michael A. Toland	John J. Keenan Edward H. Pinkham James F. Sweeney John F. Murray
1904	Wm. T. A. Fitzgerald	Michael A. Toland	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	John J. Keenan	John F. Murray Edward H. Pinkham James W. McDonald John F. Sullivan
1905	Augustine J. Daly	Michael A. Toland	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	John J. Keenan	John F. Murray John F. Sullivan John B. Dore James H. Devlin, Jr.
1906	Michael A. Toland	John J. Keenan	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	John F. Murray	John F. Sullivan John B. Dore James H. Devlin, Jr. Patrick J. Bergin
1907	John J. Keenan	John F. Sullivan	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	James H. Devlin, Jr.	John B. Dore Francis W. Fogarty Edwin L. Cooper Bernard J. Joyce
1908	John F. Sullivan	James H. Devlin, Jr.	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	John B. Dore	Patrick O'Loughlin Francis W. Fogarty Bernard J. Joyce Arthur W. Dolan
1909	James H. Devlin, Jr.	John B. Dore	Thomas F. Taff	Jeremiah W. Fogarty	John J. McGrath	Patrick O'Loughlin	Arthur W. Dolan Barth. A. Brickley Francis W. Fogarty Bernard J. Joyce
1910	John B. Dore	Patrick O'Loughlin	Thomas F. Taff	John J. Keenan	John J. McGrath	Richard J. Lane	Barth. A. Brickley James E. Tracy John A. Kiggen Patrick H. Crowley
1911	Patrick O'Loughlin	Richard J. Lane	Thomas F. Taff	John J. Keenan	John J. McGrath	Barth. A. Brickley	John A. Kiggen James E. Tracy Patrick H. Crowley John M. Harney
1912	Richard J. Lane	Barth. A. Brickley	Thomas F. Taff	John J. Keenan	John J. McGrath	John A. Kiggen	James E. Tracy Patrick H. Crowley John M. Harney Daniel V. McIsaac
1913	Barth. A. Brickley	John A. Kiggen	Thomas F. Taff	John J. Keenan	John J. McGrath	Patrick H. Crowley	John M. Harney Daniel V. McIsaac John J. Sullivan Geoffrey B. Lehy
1914	John A. Kiggen	Patrick H. Crowley	Thomas F. Taff	John J. Keenan	Joseph P. O'Loughlin	John M. Harney	Daniel V. McIsaac John J. Sullivan Geoffrey B. Lehy James F. McDermott
1915	Patrick H. Crowley	John M. Harney	Thomas F. Taff	John J. Keenan	Joseph P. O'Loughlin	Daniel V. McIsaac	John J. Sullivan James F. McDermott James A. Dorsey Charles S. Sullivan
1916	John M. Harney	Daniel V. McIsaac	John B. Dore	John J. Keenan	Joseph P. O'Loughlin	John J. Sullivan	James F. McDermott James A. Dorsey Charles S. Sullivan Michael J. Carroll





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